The Contrariety of POPERY TO THE Bleſſed Word of GOD;

Wherein may be ſeen that the

DOCTRINE and PRACTICE

OF THE

Church of Rome

Are not conſiſtent with the

SACRED ORACLES

OF THE

Old and New Teſtament;

Very fit now to be ſeriouſly minded by all Good PROTESTANTS, when we have ſuch Warnings of the Approach of Popery.

Written by DIGBY BULL, M.A. and late Rector of *Sheldon* in *Warwick-ſhire*.

LONDON:

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I. *The Fundamental Doctrine of the* Romish *Church,* That the blessed Apostle St. *Peter* was the Head and Governour of all the Apostles and of all the Church, *is not consistent with the sacred Scriptures but is flat contrary to them.*

THIS grand Position of the Church of *Rome*, whereupon all their pretended Power and Authority is built, is altogether groundless and false, and not consistent with the blessed Word of God, as we may see by a multitude of places.

First, We may see, That the places of Scripture, which are urged upon this account, have no force at all to prove that St. *Peter* was the Universal Head and Governour of the Apostles and of the Church. Great Matters are spoken of St. *Peter*, but nothing at all that will prove this. *Matt.* 16. 18. Saith our blessed Lord to him; *Thou art* Peter, *and upon this rock will I build my Church; and the gates of Hell shall not prevail against it.* But this doth not prove, that St. *Peter* was to be the sole Foundation of the Church; and it is clear by other places of Scripture, that this is not the meaning of this place. For in this Similitude wherein the Church is compared to a Building, Jesus Christ our blessed Lord is the sole and only Foundation, and none can pretend to be a Foundation in such a high manner as he is so. And this the Apostle St. *Paul* hath plainly taught us, *1 Cor.* 3. 11. *For other Foundation can no man lay, than that is laid, which is Jesus Christ.* Here, when some were pretending to be of *Paul*, and some of *Apollos*, the Apostle doth positively affirm, That Christ Jesus is the Foundation upon which the Christian Church was to be built, and neither *Paul*, nor *Apollos*, nor *Cephas* or *Peter*, are to stand in competition with him in this respect. And when the Foundation is attributed to the Apostles, they are mentioned together, and Christ is called the chief Corner-stone. *Ephes.* 2. 20; saith St. *Paul*; *And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone.* And in St. *John's* holy *Jerusalem*, the Apostles are all equally concerned. *Rev.* 21. 14. *And the Wall of*

the City had twelve Foundations (ſaith he) *and in them the names of the twelve Apoſtles of the Lamb.* The Apoſtles, we ſee, are all concerned in the Foundation of the Chriſtian Church, and it was to be built upon them all as Miniſters in this Spiritual Building, and in reſpect of the Doctrine and Foundation of Chriſt which they laid; and St. *Peter* alone is not the Foundation of the Chriſtian Church. And not only St. *Peter*, but others alſo are mentioned as Pillars of the Church. *Gal.* 2. 9. ſaith St. *Paul*; *And when* James, Cephas, *and* John, *who ſeemed to be pillars, perceived the grace that was given unto me*——. *James* and *John* here are accounted as Pillars of the Church as well as *Cephas*, that is *Peter*. It is plain, we ſee, that St. *Peter* was not appointed to be the ſole Foundation of the Chriſtian Church; and that nothing can be fairly urged from theſe words of our Saviour to him, to prove him to be the Univerſal Head of the Church.

Again our bleſſed Saviour promiſeth to St. *Peter* the Keys of the Kingdom of Heaven, and power of binding and looſing. *Mat.* 16. 19; *And I will give unto thee* (ſaith he to *Peter*) *the keys of the Kingdom of Heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven.* Here we ſee that very great Power indeed is promiſed to St. *Peter*; but yet this doth not at all prove him to be the Univerſal Head over all the Church: For this ſeems not to be an actual Grant of this Power, but only a Promiſe; and the actual conferring of this Power doth clear this matter, That it was not granted to St. *Peter* alone, but to all the Apoſtles. This may be clearly ſeen by theſe places. *Matt.* 18. 18. *Verily I ſay unto you* (ſaith our Lord) *whatſoever ye ſhall bind on earth, ſhall be bound in heaven; and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.* Here the Power of Binding and Looſing, the ſame Power that St. *Peter* was to have, is as firmly ratified and confirmed to all the Apoſtles as it is to St. *Peter*, and he could pretend to no Power above his fellow-Apoſtles. And after our Saviour's Reſurrection, immediately before his aſcenſion to Heaven, when he moſt ſolemnly inveſted the Apoſtles with this Power, he equally gave it to them all. *Joh.* 20. 21—23. *Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaid unto them, Receive ye the Holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them: and whoſe ſoever ſins ye retain, they are retained.* Here, we ſee, this Power is actually and ſolemnly ſettled upon them all: And the Commiſſion is large, bearing a correſpondence with that which God the Father gave him:

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As my Father hath ſent me, even ſo ſend I you, in the plural number. And the Commiſſion is Univerſal: *Whoſe ſoever ſins ye remit*—. This great Power then we ſee plainly is actually ſettled upon them all, and none hath a greater ſhare of it than his Fellows. And when St. *Peter* ſaid unto our bleſſed Saviour, in behalf of himſelf and his Fellows, *Matt.* 19 27, 28. *Behold we have forſaken all, and followed thee, what ſhall we have therefore?* Our Saviour returned this anſwer; *And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his Glory, ye alſo ſhall ſit upon twelve thrones judging the twelve Tribes of Iſrael.* And, ſaith he, *Luke* 22. 29, 30; *And I appoint unto you a Kingdom, as my Father hath appointed unto me; That ye may eat and drink at my Table in my Kingdom, and ſit on thrones judging the twelve Tribes of Iſrael.* Here we ſee that it is equally granted to them all to ſit upon Thrones, and to judge the twelve Tribes of *Iſrael.* And theſe places are underſtood to reſpect the Power that they were to have to govern Chriſt's Church here upon Earth, after his departure to Heaven. It is clear then that our bleſſed Saviour gave and left St. *Peter* no more Power and Authority than he did the reſt of the holy Apoſtles.

Again the Care of Chriſt's Flock is recommended to St. *Peter*. *Joh.* 21. 15—17. *Jeſus ſaith to* Simon Peter, Simon *Son of* Jonas, *loveſt thou me more than theſe? He ſaith unto him, ye Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my Lambs. He ſaith to him again the ſecond time*, Simon *Son of* Jonas, *loveſt thou me? He ſaith, yea Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my Sheep*: And ſo a third time. But this doth not prove that St. *Peter* had any Power and Authority granted him over the reſt of the Apoſtles by our bleſſed Saviour. And we may ſee that our bleſſed Saviour hath recommended the Care of his Church to all the Apoſtles, and commanded them all to preach the Goſpel and to baptize. *Matt.* 28. 18—20. *And Jeſus came and ſpake unto them, ſaying, All Power is given unto me in heaven and in earth. Go ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: Teaching them to obſerve all things whatſoever I have commanded you*—. Here our Saviour tells his Apoſtles that all Power was given him in Heaven and in Earth; and therefore becauſe he had received this full Power, he ſends them all forth with Power to preach and baptize, and grants not this Commiſſion to St. *Peter* alone. And *Mar.* 16. 15; *And he ſaid unto them, Go ye*

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into all the World, and preach the Goſpel to every Creature. The ſame Commiſſion, we ſee, is granted to them all indifferently without any manner of prelation. And accordingly they all went about the execution of it, *ver.* 20: *And they went forth, and preached every where, the Lord working with them*—. And St. *Paul* tells us that the Goſpel of the Uncircumciſion, (that is, of the Gentiles) was committed unto him, in like manner as the Goſpel of the Circumciſion, (that is, of the Jews) was committed to St. *Peter*. *Gal.* 2. 7. *But contrarywiſe* (ſaith St. *Paul*) *when they ſaw that the Goſpel of the Uncircumciſion was committed unto me, as the Goſpel of the Circumciſion was unto* Peter. And ſaith he in the following verſe, *v.* 8; *For he that wrought effectually in* Peter *to the Apoſtleſhip of the Circumciſion, the ſame was mighty in me towards the Gentiles.* Thus we ſee that St. *Paul* had the ſame Commiſſion to preach the Goſpel to the Gentiles, that St. *Peter* had to preach it to the Jews; and that God wrought Wonders by him for the Converſion of the Gentiles, as he did by St. *Peter* for the Converſion of the Jews: which farther ſhews that the ſole Care of the Church was not committed to St. *Peter* alone. It is manifeſt then that by theſe words (*Feed my Lambs, and feed my Sheep*) no Superiority and Authority is granted to St. *Peter* over the reſt of the Apoſtles.

Again St. *Peter* ſeems ſometimes to be the Mouth of the Apoſtles, and the chief Speaker amongſt them. But this can argue no Superiority over them; becauſe St. *James* ſeems in a more eminent manner to do ſo than he; And paſſeth Sentence in the whole Aſſembly of the Apoſtles and Elders, when St. *Peter* himſelf alſo was preſent: For in that remarkable Synod at *Jeruſalem*, when the Apoſtles and Elders came together to conſider of this matter; *viz.* Whether it was needful that the Gentiles ſhould be circumciſed after the manner of *Moſes*, or not; and after St. *Peter* had declared how God ſhewed his approbation of them, by granting them the gift of the Holy Ghoſt; St. *James* here ſeems to be the Chair-man and Preſident of this Aſſembly, and gives the definitive Sentence, which was followed by them all. *Acts* 15. 13—20. *And after they had held their peace,* James *anſwered, ſaying, Men and Brethren, hearken unto me. Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a People for his Name. And to this agree the words of the Prophets*—. *Wherefore my ſentence is, That we trouble not them which from among the Gentiles are turned to God: But that we write unto them, that they abſtain from pollutions of Idols, and from fornication, and from things ſtrangled, and from blood.* In this eminent manner

ner doth St. *James*, and not St. *Peter*, pass Sentence in this Assembly of the Apostles and Elders. And this we see is followed by them all: *ver.* 22–29. *Then pleased it the Apostles and Elders with the whole Church, to send chosen men of their own company to* Antioch, *with* Paul *and* Barnabas —. St. *James* was President here, and chief Speaker in a more eminent manner than ever we read that St. *Peter* was; and it may as fairly be argued that he was Superior in Authority, as it may that St. *Peter* was so.

Again St. *Peter* is oft named first in the Catalogues of the Apostles in the Gospels. But this can be no good argument to prove that he had a Superiority over them. In all Catalogues some one must be named first; and for his Age, or because he was an active and forward man among the Apostles, or for some such reason St. *Peter* may be first named. But to shew that nothing of Superiority can be proved from hence, we may see that St. *Paul* useth no such constant order. *Gal.* 2. 9; It is, *James*, *Cephas*, and *John*; where *Cephas* (which is another name of *Peter*) is set after *James*. And 1 *Cor.* 1. 12, he nameth *Paul* and *Apollos* before him: And so 1 *Cor.* 3. 22. This Priority of Order in the Gospels will prove nothing of Superiority that he had over them. These are the chief places of Scripture that are urged to prove that St. *Peter* was the Head and Governor of the Apostles, and had Authority over them. But any impartial Reader may see that these places will prove nothing at all to this purpose, parallel places shewing as much concerning the rest of the Apostles.

Secondly, We may see by other places in the Gospels, that St. *Peter* was not made the Head and Governor of all the Apostles and of all the Church, and that none of them was to be such a Head and Governor of all the rest.

It was not St. *Peter*, but St. *John* that was the beloved Disciple above the rest, and whom our blessed Lord favoured most, and admitted to a greater familiarity than the rest: And if any was to have been set over the rest, it may seem probable that our blessed Saviour would have bestowed that Honour and Dignity upon his beloved Disciple. *Joh.* 21. 7. *That Disciple whom Jesus loved, saith unto* Peter —. And *Joh.* 13. 23, 24. *Now there was leaning on Jesus's bosom one of his Disciples whom Jesus loved.* Simon Peter *therefore beckoned to him, that he should ask who it should be of whom he spake.* St. *John* is the beloved Disciple, as we may see by the end of his Gospel; And St. *Peter* himself had recourse to him, desiring him to ask our Lord

Lord concerning this matter, when he was fearful to ask him himself. And when our bleſſed Lord was upon the Croſs, he recommended his Mother to St. *John*'s Care, and not to St. *Peter*'s. *Joh.* 19 26, 27. *When Jeſus therefore ſaw his Mother, and the Diſciple ſtanding by, whom he loved, he ſaid unto his Mother; Woman, behold thy Son. Then ſaid he to the Diſciple; behold thy Mother. And from that hour that Diſciple took her to his own home.* Here we ſee that our bleſſed Saviour recommended his dear Mother to the Care of St. *John*, and not of St. *Peter*; and yet it is highly probable that this Care would have been committed to him, if he alone was to have been Chriſt's Vicar General. This Care wherein our Saviour was concerned when he was expiring upon the Croſs, had been very fit to have been committed to him, if his Power and Authority had been greater than the reſt. But yet St. *Peter* we ſee took not the Care of her, nor was he intruſted with it.

In matters of Treſpaſs and Wrong our bleſſed Saviour orders that an offended and injured Brother ſhould go and admoniſh the offending Brother alone: And if that would not do, that he ſhould take with him one or two more to convince him of his fault: And if this proved ineffectual, that he ſhould then tell it to the Church, that they might judge of it; but orders no appeal to St. *Peter* in this caſe. *Matt.* 18. 15—, *If thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: If he ſhall hear thee, thou haſt gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes, every word may be eſtabliſhed. And if he ſhall neglect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee as an Heathen man and a Publican.* Here in Matters of Injury and Wrong the laſt Appeal that our bleſſed Saviour orders is to the Church: And if an offending Brother will not hear the Church, we are to have no more to do with ſuch. And if our Saviour had left a Supreme Power with St. *Peter*, and conſtituted him the ſole Determiner of all Controverſies and Matters in debate, he ſure would have ordered that Appeal at laſt ſhould have been made to him, that he might have put an end to the Matter in diſpute, and might have quieted men's minds. But here is no ſuch thing; and yet our bleſſed Saviour had great occaſion here to mention St. *Peter*'s ſupreme Power and Authority, if he had granted him any ſuch thing; which clears the matter more, that St. *Peter* was not at all before the reſt in Authority and Power. And immediatly upon this our bleſſed Saviour ſubjoins theſe words: *Whatſoever ye ſhall bind on earth, ſhall be bound in Heaven*—, v. 18.

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Again our bleſſed Lord hath ſufficiently ſhewed, that no one of his Diſciples was to exalt himſelf above the reſt, and to Domineer and Lord it over them. He forewarned them that they ſhould not be called *Rabbi*, becauſe they were all Brethren and of an equal Rank and Order. *Matt.* 23. 8; *But be not ye called* Rabbi *(ſaith our Lord to them) for one is your Maſter, even Chriſt, and ye are all brethren.* And when there was a ſtriſe among them which of them ſhould be the greateſt; our Saviour expreſly tells them, that it ſhould not be ſo amongſt them as it was among the Gentile Kings, that one of them ſhould exerciſe Lordſhip and Dominion over the reſt. *Luk.* 22. 24—, *And there was alſo a ſtriſe among them, which of them ſhould be accounted the greateſt. And he ſaid unto them; The Kings of the Gentiles exerciſe Lordſhip over them, and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo; but he that is greateſt among you, let him be as the younger, and he that is chief, as he that doth ſerve.* Here we ſee that there was a ſtriſe among them, which of them ſhould be the greateſt; and this ſhews that our Saviour had exalted none of them above his Fellows: For if he had done ſo, this Diſpute would have ceaſed, and they would have all acquieſced and ſat down contented with what their Lord and Maſter had done, and have accounted St. *Peter* the chief, if our Saviour had made him ſo. But our Saviour having determined nothing in this matter, they fall to ſtrife about it. And at this time he grants no Pre-eminence to St. *Peter* above the reſt; which ſure he would have done, if he had intended that St. *Peter* ſhould have been the Head of them all. But inſtead of this he expreſly tells them, that no one of them ſhould Lord it over the reſt, as the Gentile Kings exerciſed Lordſhip over the Gentiles. It is plain then, That our bleſſed Saviour granted to St. *Peter* no Superiority and Authority over the reſt of the Apoſtles.

Thirdly, We find no footſteps of any Superiority and Power over the reſt of the Apoſtles that ever St. *Peter* claimed or pretended to. He arrogated no ſuch Supreme Authority over the reſt; but ſhews a more humble Mind, as it became a Diſciple and an Apoſtle of ſuch a Maſter of Humility and Condeſcenſion as our bleſſed Saviour was. He ſtiles himſelf a Servant and an Apoſtle of Jeſus Chriſt in his Epiſtles, and gives himſelf no Title of Superiority. 1 *Pet.* 1. 1. Peter *an Apoſtle of Jeſus Chriſt, to the ſtrangers*—. And 2 *Pet.* 1. 1. Simon Peter, *a Servant and an Apoſtle of Jeſus Chriſt*—. He exhorts the Elders to feed the Flock of God among them, and ſaith that he alſo is an Elder, aſſuming no other Title to himſelf but what he gave

 them.

them. 1 *Pet.* 5. 1. *The Elders which are among you I exhort, who am also an Elder, and a witneſs of the ſufferings of Chriſt*—. He joins himſelf with the reſt of the Apoſtles, and ſaith, the Commandment of us the Apoſtles, and aſſerts no Authority of his above theirs. 2 *Pet.* 3. 2. *That ye may be mindful of the words which were ſpoken before by the holy Prophets, and of the commandment of us the Apoſtles of the Lord and Saviour.* He pretends here no more but to be of the ſame level with the reſt of the Apoſtles, and aſſumeth no Authority above them. He diſſwadeth the Elders from Lording it over God's heritage. 1 *Pet.* 5. 2—. *Feed the flock of God* (ſaith he) *which is among you, taking the overſight thereof not by conſtraint, but willingly; not for filthy lucre, but of a ready mind: Neither as being Lords over God's heritage; but being enſamples to the flock.* From filthy Lucre and Lording it over the Flock he diſſuades them; and we may be ſure that he ſet them no ill Example herein. He affirmeth our bleſſed Saviour to be the chief Shepherd, and enforceth his Exhortation by the Crown that they ſhould receive from him, and doth not urge any ſupreme Authority of his own. *v.* 4. *And when the chief Shepherd ſhall appear* (ſaith he) *ye ſhall receive a Crown of Glory that fadeth not away.* Such is his carriage and demeanor, and there is no appearance of any Superiority and Authority that he uſurped or claimed over the reſt of the Apoſtles.

Fourthly, We may plainly ſee by the Acts of the Apoſtles, and by the Epiſtles of St. *Paul*, that St. *Peter* had no Power nor Authority over the reſt of the Apoſtles. When the Apoſtles at *Jeruſalem* heard that *Samaria* had received the Goſpel, they ſent *Peter* and *John* to them, to confirm them therein, and that they might receive the Holy Ghoſt. *Acts* 8. 14. *Now when the Apoſtles which were at* Jeruſalem, *heard that* Samaria *had received the word of God, they ſent unto them* Peter *and* John: Here we ſee that St. *Peter*, as well as St. *John*, is ſent by the Apoſtles to theſe new Converts at *Samaria*. And herein they act as Miniſters under the Apoſtles. For, as our Lord ſaith, *Joh.* 13. 16; *He that is ſent is not greater than he that ſent him.* And hereby we ſee that St. *Peter* was not accounted their Superior no more than St. *John*. The right hands of Fellowſhip were given to *Paul* and *Barnabas* by *James* and *John*, and *Peter* himſelf too. *Gal.* 2. 9. *And when* James, Cephas *and* John (ſaith St. *Paul*) *who ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and* Barnabas *the right hands of fellowſhip, that we ſhould go unto the Heathen, and they unto the Circumciſion.* *Barnabas* and *Paul* are

are not commanded by them as Miniſters under them, but taken into Fellowſhip with them; and this is done by *James* and *John* as well as *Peter*; and they are to take care of the Church of the Gentiles, as the other were to take care of the Church of the Jews: And this ſhews that St. *Peter* was not then accounted the Head of the Apoſtles. And St. *Paul* we may ſee, withſtood St. *Peter* at *Antioch*. *Gal.* 2. 11. *But when* Peter *was come to* Antioch (ſaith St. *Paul*) *I withſtood him to the face, becauſe he was to be blamed.* And ver. 14. *But when I ſaw that they walked not uprightly according to the truth of the Goſpel, I ſaid unto* Peter *before them all; If thou being a Jew, liveſt after the manner of Gentiles, and not as do the Jews; why compelleſt thou the Gentiles to live as do the Jews?* St. *Paul* here ſhews that he knew of no Power and Superiority that St. *Peter* had over him and over the whole Church to be an Univerſal Head thereof. Again St. *Paul* tells the *Corinthians*, that he was in nothing behind the very chiefeſt Apoſtles. 2 *Cor.* 11. 5. *For I ſuppoſe* (ſaith he) *I was not a whit behind the very chiefeſt Apoſtles.* And 2 *Cor.* 12. 11, ſaith he; *For I ought to have been commended of you: For in nothing am I behind the very chiefeſt Apoſtles.* St. *Paul* doth here clearly prove to us, that St. *Peter* had no Power and Authority over all the Apoſtles: For he mentions the chiefeſt Apoſtles in the plural number, which ſhews that St. *Peter* alone was not exalted above all the reſt; and he affirms that he himſelf was not their Inferior. Again where St. *Paul* reckons up the Orders of Men that God had conſtituted and appointed in the Church, he plainly ſhews that St. *Peter* was not the Head of the Apoſtles; and placed in an Order above them: For he ſhews that the Apoſtles in general are the firſt Order of Men in the Church. 1 *Cor.* 12. 28. *And God hath ſet ſome in the Church* (ſaith he) *firſt Apoſtles, ſecondarily Prophets, thirdly Teachers* —. And *Epheſ.* 4. 11, ſaith he; *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers. For the perfecting of the Saints* —. Apoſtles are the firſt that our bleſſed Saviour hath ſet and appointed in his Church, as the Apoſtle here plainly ſhews, and St. *Peter* was not ſet up as a Head above them all. And we may ſee that St. *Paul* acted as wholly independent upon St. *Peter*. He ordained *Timothy* Biſhop of *Epheſus*, and gave him Inſtructions and Commands how to carry himſelf, and what Perſons he ſhould ordain. 1 *Tim.* 3. And he gave him a ſolemn Charge to obſerve what he had written to him. 1 *Tim.* 5. 21. *I charge thee* (ſaith thee) *before God, and the Lord Jeſus Chriſt, and the elect Angels, that thou obſerve theſe things without preferring one before another* —. He gave him Inſtructions and Commands and this ſolemn

Charge to obſerve them; but here is no mention of any Power derived from St. *Peter*, or any account to be rendred to him. He alſo ordained *Titus* Biſhop of *Crete*, and gave him Inſtructions how he ſhould carry and demean himſelf. *Tit.* 1. 5. *For this cauſe* (ſaith he) *left I thee in Crete, that thou ſhouldeſt ſet in order the things that are wanting, and ordain Elders in every City, as I had appointed thee.* *Titus* was to walk according to his Inſtructions, and as St. *Paul* had appointed him, and without any regard at all to St. *Peter*. And St. *Paul* of himſelf, without any Power or Direction from St. *Peter*, gave Orders and Commands in all Churches where he came and planted the Goſpel. 1 *Cor.* 7. 17. *But as God hath diſtributed to every man* (ſaith he) *as the Lord hath called every one, ſo let him walk; and ſo ordain I in all Churches.* It is not St. *Peter*, but St. *Paul* himſelf that doth thus ordain in all Churches. And 1 *Cor.* 16. 1; ſaith he; *Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even ſo do ye.* And he ſheweth that the Care of all the Churches lay upon him: 2 *Cor.* 11. 28. It is plain that St. *Paul* acted without any dependence upon St. *Peter*; and that the Goſpel of the Uncircumciſion was committed unto him, as the Goſpel of the Circumciſion was to St. *Peter*, *Gal.* 2. 7. In the Diviſions at *Corinth*, ſome affirmed themſelves to be the Diſciples of *Paul*, and others of *Apollos*; which ſhews that they knew nothing of St. *Peter*'s being the Head over all the Church, and had been inſtructed in no ſuch point of Doctrine. 1 *Cor.* 1. 12— *Now this I ſay, that every one of you ſaith, I am of Paul, and I of Apollos, and I of Cephas, and I of Chriſt. Is Chriſt divided? was Paul crucified for you? or were ye baptized in the Name of Paul?* And theſe Diviſions St. *Paul* blamed and affirmeth that they were the Miniſters of Chriſt and the Goſpel, and inſtructs them in no Supremacy of St. *Peter*'s. 1 *Cor.* 3. 3— *For ye are yet carnal* (ſaith he) *for whereas there is among you envying and ſtrife and diviſions; are ye not carnal, and walk as men?— Who then is Paul? and who is Apollos? but miniſters by whom ye believed, even as the Lord gave to every man.* By theſe and ſuch places it is clear that St. *Peter* was not exalted above the reſt of the Apoſtles, and that this Poſition and Doctrine of the Church of *Rome* [*That St. Peter was the Head and Governor of all the Apoſtles and of all the Church*] is not conſiſtent with the ſacred Scriptures but directly contrary to them.

II. *Their*

II. *Their Poſition and Doctrine*, That the Biſhops of *Rome* do ſucceed St. *Peter* in ſuch a Supreme Power and Authority, and are now the Head of all the Chriſtian Church, *is not conſiſtent with the ſacred Scriptures, but directly contrary to them.*

This is proved by what hath been ſaid already: For if St. *Peter* had no ſuch Univerſal Power and Authority over the Apoſtles and all the Church (as it is clear that he had not) then the *Roman* Biſhops have no ground to pretend to ſucceed him in ſuch a ſupreme Power and Authority. This is altogether vain, ſeeing there is no truth in the former. And there is no proof at all that they ſhould be St. *Peter*'s Heirs and Succeſſors, and be the only Maſters of that Power and Authority which he had in the Church. And how then can they aſſume ſuch an Univerſal Power and Authority which he had not? *Heb.* 5. 4. *And no man taketh this honour unto himſelf* (ſaith the Apoſtle) *but he that is called of God, as was Aaron.* And how then can the Biſhops of *Rome* juſtly aſſume to themſelves ſuch a ſupreme and univerſal Power over all the Church, till they can ſhew ſome Divine Commiſſion for it? And for ſuch Authority they have no Plea nor Colour from the ſacred Word of God. There is no clear place in the ſacred Scriptures to prove that ever St. *Peter* was at *Rome*; and he wrote no Epiſtle to them, to confer any Power upon them; and in thoſe Epiſtles that he wrote, he makes no mention of any ſuch Power and ſupreme Authority that they were to have. St. *Peter* was chiefly the Apoſtle of the *Jews*, as St. *Paul* ſheweth; *Gal.* 2. 7. And how then can the *Roman* Gentiles pretend that all his Power is devolved upon them? St. *Peter* was much at *Jeruſalem*, and the Biſhops of that place might have had a better Title to be his Succeſſors in a higher manner than others, if any were to have been ſo, than the Biſhops of *Rome* can have; becauſe he was chiefly and primarily the Apoſtle of the *Jews*. St. *Peter* was alſo at *Antioch* ſome time; *Gal.* 2. 11. And the Biſhops of that place may alledg as good a Plea to be his Succeſſors, as the Biſhops of *Rome* can. Again, St. *Paul* writes an Epiſtle to the *Romans*, and ſeveral Epiſtles from *Rome*; but no intimation in them that the Biſhops of that place only were to be St. *Peters* Succeſſors and to have an univerſal Power and Authority over the whole Church. And from hence we may ſee that St. *Paul* knew nothing of any ſuch

ſuch univerſal Power that the *Roman* Biſhops were to have: For if he had known that our bleſſed Lord had deſigned them to be the Univerſal Paſtors over all the Church, we may be ſure that he would not have been wanting to have inſtructed the Churches, to which he wrote, in this great Point of Duty, and to have let them know where the Supreme Power of the Church was lodged, that they might have had recourſe to it in all weighty Concerns. The Apoſtle commandeth Chriſtians, *Heb.* 13. 17, To obey them that have the Rule over them, and to ſubmit themſelves, but not a word of obeying the *Roman* Biſhop, nor any regard that is to be had to him more than to another.

Again, if any place ſhould have been Inveſted with ſuch a Supreme Power over all the Chriſtian Church, we may well conclude that *Jeruſalem* ſhould have been the place: For more is ſaid of that place tending this way, than of any place in the whole World beſides. This is the place that is renowned above all others in the ſacred Word of God; and the Biſhops of this place might have pleaded the moſt of all for a Divine Right of Governing the Univerſal Church of Chriſt. For this was the Holy City, as St. *Matthew* calls it, *Matt.* 4. 5. This was the City of the Great King, as our Saviour himſelf calls it, *Matt.* 5. 35. *Neither by Jeruſalem* (ſaith he) *for it is the City of the Great King.* This was the City of the Lord of Hoſts, the Great King of all Kings. This was the place where Chriſt the Great Shepherd of all did exerciſe the Power that God the Father gave him over all the Church; and for whoſe ſacred Temple he ſhewed ſo much Zeal, and was ſo much concerned; *Mar.* 11. 15 ——. Within the juriſdiction of this City, and among the *Jews* who had a dependence upon this City as their great Metropolis, did our Lord do all his Miracles and exerciſed his Paſtoral Office. This was the great Metropolis of the whole World, and here had Almighty God recorded his Holy Name. *Pſal.* 87. 2, 3; *The Lord loveth the gates of Zion, more than all the dwellings of Jacob: Glorious things are ſpoken of thee, O City of God.* Great Matters were ſpoken and predicted of this City. This was to be the City of Truth; Zac. 8. 3. *Thus ſaith the Lord, I am returned unto Zion, and will dwell in the midſt of Jeruſalem, and Jeruſalem ſhall be called the City of Truth, and the Mountain of the Lord of hoſts, the holy Mountain.* This was the place from whence the Law was to go forth, according to the predictions of the Prophets. *Iſa.* 2. 3. *And many people ſhall go and ſay; Come ye, and let us go up to the Mountain of the Lord, to the Houſe of the God of Jacob; and he will teach us of his ways, and we will walk in his*

his paths: For out of Zion ſhall go forth the Law, and the Word of the Lord from Jeruſalem. And *Micah* 4. 2; *For the Law ſhall go forth of Zion, and the Word of the Lord from Jeruſalem* From this place was the Law and Word of God to go forth. This is the place where God is ſaid to dwell for ever; and he promiſeth to cloath her Prieſts with Salvation. *Pſal.* 132. 13, 14. *For the Lord hath choſen Zion, he hath deſired it for his habitation: This is my Reſt for ever.* And *ver.* 16. *I will alſo cloath her Prieſts with Salvation*—. This is ſaid of this place and the Prieſts thereof. Here the Holy Ghoſt came down upon the Apoſtles on the day of *Pentecoſt*; *Acts* 2. Here was held the firſt Council; *Act.* 15. And St. *James*, that was Biſhop of *Jeruſalem*, was Preſident of this Council of Apoſtles and Elders. And if all this, and much more, be ſaid of this place in the Word of God; we may be ſure that *Jeruſalem* ſhould have been the place of Supremacy and Power over all the Church, if any place ſhould have been ſo. We may be ſure that the Biſhops of this place ſhould have been the Univerſal Head of the Church, if there ſhould have been any ſuch Head: For more may be ſaid for a Divine Right, of Ruling over all the Church, for *Jeruſalem*, than for any place in the whole World beſides. But ſeeing *Jeruſalem* has no ſuch Superiority, and doth not exalt it ſelf over all other places, we may be ſure that no other place ought to do ſo; For *Rome* or any other place cannot ſtand in Competition with it for Superiority, or urge any thing out of the ſacred Oracles to countervail what is ſaid of it.

Again, we may ſee that it is an impoſſible thing for one ſpiritual Paſtor to ſuperintend and overlook the Affairs of the whole Church, and to do it in ſuch a Chriſtian manner as it ought to be done. There is no more likelihood that one Biſhop ſhould Rule and ſee to the whole Church, than that one Temporal Prince ſhould govern the whole World, which hath never yet been done, ſince it hath been overſpread with Inhabitants. It is altogether impoſſible for one Paſtor to take Care of the Church that is ſcattered into the four quarters of the Earth, and to adminiſter Aſſiſtance to places a thouſand or perhaps four or ſix thouſand miles from him. To ſuch he can be nothing but an *Inutile Pondus*, and hinder them of that ſpeedier Help and Succour which otherwiſe they might have, by having Paſtors of their own, that could act without waiting for his tedious Commiſſions.

And it is clear that particular and National Churches had Power to govern themſelves, without any dependance at all upon the Church of

of *Rome*. The Epiſtles to the *Corinthians* do ſhew that they had Power to govern their own Church according to St. *Paul*'s Direrections and Commands. 1 *Cor.* 5. 12. *Do not ye judge them that are within?* ſaith the Apoſtle. And by the Power of Chriſt were they to deliver over the Inceſtuous Perſon to Satan. *ver.* 4, 5; *In the Name of our Lord Jeſus Chriſt* (ſaith St. *Paul*) *when ye are gathered together, and my ſpirit, with the Power of our Lord Jeſus Chriſt, To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.* In this weighty Matter which was to be done in ſuch a ſolemn manner, there was no need of any Authority from St. *Peter* or *Rome*, but they might act of themſelves with the Power of Chriſt. And ſaith the Apoſtle, 1 *Cor.* 14. 40; *Let all things be done decently and in order.* By this Chapter and other places in his Epiſtles to the *Corinthians*, we may clearly ſee that St. *Paul* doth give them full Power to govern and rule their own Church, without any dependance at all upon *Rome* or any other Church. And the Epiſtles to *Timothy* and *Titus* do plainly ſhew that they had Power to do ſo too. And our Lord, as I have ſhewed before, hath expreſly declared that no one of his Diſciples ſhould Lord it over the reſt as the Kings of the Gentiles did: *Matt.* 20. 25—. And this plainly ſhews that all the Pretences of the *Roman* Church of this kind are vain and groundleſs, and not at all conſiſtent with the Goſpel of Chriſt.

But farther, It is our Lord's Prerogative and Peculiar to be the Chief Shepherd and the Univerſal Head of all the Church; and thoſe that do aſſume ſuch a Title invade his Prerogative and Right. This the Apoſtles ſhews that our bleſſed Saviour Chriſt is the Supreme Head of the Church and the Chief Shepherd thereof. *Epheſ.* 1. 20—. *Which he wrought in Chriſt*, (ſaith the Apoſtle) *when he raiſed him from the dead, and ſet him at his own right hand, in the heavenly places, far above all Principality and Power*——: *And hath put all things under his feet, and gave him to be the Head over all things to the Church, which is his Body.* And ſaith he, *Epheſ.* 5. 23; *For the husband is the head of the Wife, even as Chriſt is the Head of the Church.* And again, *Col.* 1. 18, *And he is the Head of the Body the Church; who is the beginning, the Firſt-born from the dead, that in all things he might have the pre-eminence.* And St. *Peter* ſheweth that Chriſt is the Chief Shepherd. 1 Pet. 5. 4. *And when the Chief Shepherd ſhall appear*, (ſaith he) *ye ſhall receive a Crown of glory that fadeth not away.* And he tells the diſperſed *Jews* to whom he wrote, that they ought not to Lord it over God's Heritage. *ver.* 3. *Neither as being Lords over God's heritage*;

tage; but being enſamples to the flock. We ſee that no Biſhops are to Domineer over the Church; and that it is our Lord's Right and Peculiar to be the Head and chief Shepherd of the Church, and that no one ought to invade this Right and Prerogative of his. And no one ought to be forward to give ſuch Supremacy and Preeminence to any earthly Biſhop, and think it a light thing to do ſo.

Laſtly, Thoſe that keep not the Doctrine of the Goſpel pure and uncorrupt, but fall to groſs Errors and Hereſies, can be no true Governors of the Church at all, much leſs the ſupreme Governors thereof. This the ſacred Scriptures plainly ſhew. *A Biſhop muſt be blameleſs* (ſaith St. *Paul, Tit.* 1. 7-9) *as the Steward of God--; Holding faſt the faithful word, as he hath been taught, that he may be able by ſound Doctrine both to exhort, and to convince the gainſayers.* And ſuch men as act flat contrary to the Goſpel of Chriſt, do make void their Authority. *Matt.* 5. 19, ſaith our bleſſed Saviour; *Whoſoever therefore ſhall break one of theſe leaſt Commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the Kingdom of Heaven.* And *Joh.* 15. 6. *If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned.* No one muſt pretend to be a Paſtor under our bleſſed Lord that doth not carefully obſerve his Doctrine and Commands; but muſt then expect to be caſt out like a withered branch that is to be caſt into the fire and burned. And St. *Paul* ſheweth that an Apoſtle or an Angel that ſhould pretend to come from Heaven, which ſhould preach contrary to the Doctrine of the Goſpel, is not to be heard and heeded, but to be accounted accurſed. *Gal.* 1. 8. *But tho' we* (ſaith he) *or an Angel from Heaven, preach any other Goſpel unto you, than that which we have preached unto you, let him be Aecurſed. As we ſaid before, ſo ſay I now again, if any man preach any other Goſpel unto you, than that ye have received, let him be accurſed.* But it is plain by theſe Papers that Popery is another Goſpel, in that they make the Pope the ſupreme Head of the Church, and allow him a Power to over-rule and diſannul the ſacred Commands of our bleſſed Lord at his own pleaſure, and to ſet up his own Commands in the room of them. And how can the Biſhops of *Rome* then, that eſtabliſh another Goſpel, and whom the Apoſtle here pronounceth accurſed for ſo doing; How can they, I ſay, be any Paſtors at all of Chriſt's Church? And what good Chriſtian then, that is zealous for our bleſſed Lord and his ſacred Commandments, can comply in ſuch a ſinful Religion as Popery is? And ſaith St. *John, 2 Joh.* 9—, *Whoſoever tranſgreſſeth and abideth not in the doctrine of Chriſt, hath not God—. If there come any unto you,*

and bring not this Doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds. We are to have nothing to do, we see, with such as keep not the Doctrine of Christ pure and uncorrupt, and much less to account them our true Heads and Governors. And *Rev.* 22. 18— saith St. *John*; *For I testifie unto every man that heareth the words of the Prophecy of this Book; If any man shall add unto these things, God shall add unto him the plagues that are written in this Book. And if any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the holy City, and from the things which are written in this Book.* It is clear by these places, that such as keep not the Doctrine of the Gospel of Christ pure and uncorrupt, cannot be the true Pastors and Governors of the Church of Christ, nor so much as true Members thereof, but have a Wo and Curse denounced against them. And it is clear by what is said in these Papers, to such as will impartially consider it, That the Doctrine and Practice of the Romish Church is not consistent with the Gospel of Christ, but contrary to it; And therefore that the Bishops of *Rome*, that are the Patrons of such Doctrine and Practice, cannot be true Pastors of the Church of Christ, and much less the supreme Pastors and Head thereof, if any such should have been. From what hath been said upon this and the former Head, it is manifest that this Doctrine and Position of the Romish Church, *That the Bishops of* Rome *do succeed St.* Peter *in a supreme Power and Authority over all the Church*, is not consistent at all with the sacred Word of God, but is quite contrary to it.

III. *Their keeping the sacred Scriptures in a Tongue unknown to the common People, and not suffering them to come to the knowledge of them, that they may read them and practise the things therein commanded; And instead of them, imposing their own Commands and a blind Belief upon their Proselytes and Lay-Members, is flat contrary to the Word of God, and a very wicked thing.*

This is a very sinful thing, to suppress and stifle the blessed Word and Commands of Almighty God, and a down-right opposing of the Gospel

Gospel of Christ, to endeavour to keep men from the knowledge of it: This is a quenching of the Light of the sacred Scriptures, that are to be our guide unto eternal Life: This is highly injurious both to God and Man too. We may see that God hath commanded that his Word and Laws should be declared and made known to all men, and that all should be taught them. God commanded the Jews that they should teach their Children his Laws and Ordinances. *Deut* 6 6—. *And these words which I command thee this day shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou lyest down, and when thou risest up.* Thus diligently were they to teach their Children the Law of the Lord, and often to repeat it to them, that they might perfectly understand and know it, and not be kept in ignorance of it. And this they are often and strictly commanded to do; *Deut.* 4. 9—, and 11. 18—, and 32. 46—. And in a solemn manner was this Law of *Moses* to be read all over to all the People at certain times. *Deut.* 31. 11. *When all Israel* (saith *Moses*) *is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this Law before all Israel in their hearing.* And *Moses* read the Book of the Law and Covenant in the audience of the People, that they might know it and keep it. *Exod.* 24. 7. *And he took the Book of the Covenant, and read in the audience of the People: And they said, all that the Lord hath said will we do and be obedient.* *Moses* read to them in their own Language that they well understood. And in the Land of *Moab* by *Jordan* did he again declare the Law of God to the People; *Deut.* 1. 5. And after *Moses*, *Joshua* his Successor read all the Law of *Moses* to the common People, that they might understand it and keep it. *Josh.* 8. 34, 35. *And afterward he read all the words of the Law, the blessings, and the cursings, according to all that is written in the Book of the Law. There was not a word of all that* Moses *commanded, which* Joshua *read not before all the Congregation of Israel, with the Women, and the little ones, and Strangers that were conversant among them.* Here we see that the whole Law was read to all the Congregation, even to the Women, Children and Strangers among them. Good *Josiah*, after the Law of God had been suppress'd for some time thro' the prevailing of Idolatry, caused the Law of God to be read in a solemn Assembly both to great and small, that they might all understand it. 2 *Kings* 23. 2. *And the King went up into the house of the Lord, and all the men of* Judah, *and all the Inhabitants of* Jerusalem *with him, and the Priests and the Prophets, and all the People both small and great; and he read in their ears all the words of*

the Book of the Covenant, which was found in the house of the Lord. And after the Captivity we may see that Ezra read the Law publickly to all the People both Men and Women. *Neh.* 8. 3. *And he read therein before the street that was before the water gate, from the morning until mid-day, before the men and the women, and all those that could understand: And the ears of all the people were attentive unto the Book of the Law.* And ver. 8. *So they read in the Book in the Law of God distinctly, and gave the sence, and caused them to understand the reading.* And ver. 18. *Also day by day, from the first day unto the last day, he read in the Book of the Law of God.* And *Neh.* 9. 3. *And they stood up in their place, and read in the Book of the Law of the Lord their God one fourth part of the day —.* This great care was then taken to instruct all the People in the Law of the Lord, and to interpret it to them where they did not well understand it. And in the time of our blessed Saviour and his Apostles we may see that the Law of *Moses* and the Prophets were constantly read every Sabbath-day to the common People in a Language that they understood. *Acts* 13. 15. And *Acts* 15. 21. *For* Moses *of old time* (saith St. *James*) *hath in every City them that preach him, being read in the Synagogues every Sabbath day.* This we see was the constant practice of the Jews, when Idolatry and great wickedness did not prevail over them, to instruct the common People in the Law of God, that they might hear it: And this they were commanded to do. And the same we may see is required under the Gospel, that the common People should still be instructed in the Law and Word of God. Our blessed Lord hath taught us this both by his own Practice, and by positive Command: For he himself read the Scriptures in the Synagogues, and commanded his Apostles to teach all Nations his Precepts and Commands. *Luk.* 4. 16—. *And he came to* Nazareth *where he had been brought up; and as his custom was he went into the Synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the Book of the Prophet* Isaias. This we see he usually did, and hereby he hath shewed us that it is our duty to do so, and to do what we well can to instruct all People in the Word of God, and not to keep them in ignorance of it. And our Saviour bid the Jews to search the Scriptures, and from thence to instruct themselves. *Joh.* 5. 39. *Search the Scriptures; for in them ye think ye have eternal life—.* And saith he, *Matt.* 13. 9. *Who hath ears to hear, let him hear.* And he commanded his Apostles and Ministers to go and teach all Nations to observe all his Commands, and not their own. *Matt.* 28. 19, 20; *Go ye therefore* (saith he) *and teach all Nations —; Teaching them to observe all things whatsoever I have commanded*

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ed you. And *Mar.* 16. 15. *And said unto them, Go ye into all the World, and preach the Gospel to every creature*—. The Gospel and Word of God is to be preached to every Creature, and no one is to be kept in ignorance and deprived of it, that would hear it. And St. *Paul* gives command that his Epistles should be read to all the Church, and not be kept from the common People. *Col.* 4. 16. *And when this Epistle* (saith he) *is read amongst you, cause that it be read also in the Church of the* Laodiceans, *and that ye likewise read the Epistle from* Laodicea. And saith he to the *Thessalonians*, 1 *Thess.* 5. 27; *I charge you by the Lord, that this Epistle be read unto all the holy Brethren.* Such order and such a charge doth he give that his Epistles should be read unto all Christians, that all might hear them, and that they should not be kept from the knowledge of any persons. And he commands *Timothy* to be diligent in reading the Word of God to those under his care. 1 *Tim.* 4 13. *Till I come* (saith he) *give attendance to reading, to Exhortation, to Doctrine.* He is to give attendance in reading the Word of God to his Flock, as well as in Exhortation and Doctrine. By these and such places we may plainly see that it is the Will and positive Command of Almighty God that his blessed Word should be made known to all Men, even to the common People; and that it is a chief part of the Office of all Pastors and Governors to take diligent care to instruct those that are under them herein. And God did in an extraordinary manner enable the Apostles to speak strange Languages for this very end and purpose, That they might preach his Word to all People in their own Tongues which they understood, as we may see in the Acts of the Apostles. And this also shews that all men ought to have the Word of God in their own Language that they understand.

We may also see that the Scriptures were written for Instruction, Admonition and Comfort, and that the ignorance of them is the cause of Error. *Rom.* 15. 4. *For whatsoever things were written aforetime,* (saith St. *Paul*) *were written for our learning, that we thro' patience and comfort of the Scriptures might have hope.* And 1 *Cor.* 10. 11. *Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the World are come.* But how can the common People and the generality of Men receive Instruction, Admonition and Comfort by them, if they are industriously kept from them, flat contrary to the design for which they were written? And saith our Lord; *Matt.* 22. 29, *Ye do err not knowing the Scriptures.* We may also see that the sacred Scriptures are recommended to us as

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the ſureſt Guide of our Lives, as the only Book of Wiſdom; and that a Bleſſing doth await all thoſe that carefully read them, with a hearty deſire to learn and practiſe what they read therein. *Pſal.* 19. 7——. *The Law of the Lord is perfect* (ſaith the Pſalmiſt) *converting the Soul: The teſtimony of the Lord is ſure, making wiſe the ſimple: The ſtatutes of the Lord are right, rejoycing the heart: The commandment of the Lord is pure enlightning the eyes.* And *Pſal.* 119. 9, ſaith the Pſalmiſt; *Wherewith ſhall a young man cleanſe his way? By taking heed thereto according to thy word.* And ver. 98. *Thou thro' thy commandments haſt made me wiſer than mine enemies; for they are ever with me.* And ver. 105. *Thy word is a lamp unto my feet, and a light unto my path.* The Word of the Lord, when well read and minded, will enlighten the eyes, and make Wiſe the Simple and Fooliſh, and is to be read and known by them. And St. *Paul* commendeth *Timothy* for his knowledge of the holy Scriptures from a Child. 2 *Tim.* 3. 15. *And that from a child* (ſaith he) *thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, thro' faith which is in Chriſt Jeſus.* This early knowledge of the holy Scriptures had *Timothy*, and hereby we ſee that Children are to learn them. And all good men are to make them their daily ſtudy and Meditation. *Pſal.* 1. 1. *Bleſſed is the man, that walketh not in the counſel of the ungodly—; But his delight is in the law of the Lord, and in his law doth he meditate day and night.* And ſaith St. *John*, *Rev.* 1. 3. *Bleſſed is he that readeth, and they that hear the words of this Prophecy, and keep thoſe things which are written therein, for the time is at hand.* By theſe and ſuch places we may clearly ſee, that all men ought to know and underſtand the bleſſed Word of God, and not be kept in ignorance of it; and that the Word of God is not to be kept in an unknown Tongue from them, that the common People cannot read it. This is but to put out Peoples eyes, that they may lead them more eaſily at their own pleaſure; and to keep them from ſeeing their groſs Errors.

And this is a grand piece of wickedneſs againſt Almighty God, for the *Romiſh* Church to take upon them to over-rule his Divine Commands, and to diſannul the Decrees of Heaven at their own pleaſure. This I think can well be deemed no other but flat Hoſtility and open Rebellion againſt Almighty God himſelf, Thus to intercept and ſeize upon his Divine Laws and Commands, and to ſuppreſs them that they may not become known to Men, that they may fulfil them; And inſtead thereof to iſſue out their own Commands, that they may be obſerved and kept: To tell men that they muſt not trouble themſelves

ſelves with the Divine Laws and Commands of Almighty God; but that they muſt mind the Commands of the *Romiſh* Church and take great care to keep them: If this be not ſinning with an high hand, let any Man of reaſon and underſtanding judge. This ſure looks like that Man of Sin, 2 *Theſſ.* 2. 6; *Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he as God, ſitteth in the Temple of God, ſhewing himſelf that he is God.* And if *Saul* was rebuked as a Rebel againſt God, becauſe he did not execute all God's Command, 1 *Sam.* 15. 22—; well may the *Romiſh* Church be deemed ſuch, that is ſo far from keeping God's Commands, that it doth ſet it ſelf induſtriouſly to keep all others from keeping of them. And they may juſtly fear that that Wo of our Saviour, that he denounced againſt the Scribes and Phariſees may light upon them alſo. *Matt.* 23. 13. *But wo unto you Scribes and Phariſees, hypocrites, for ye ſhut up the Kingdom of Heaven againſt men; for ye neither go in your ſelves, neither ſuffer ye them that are entring, to go in.* This ſeems to be their practice, and they have juſt cauſe to fear this Doom.

And their Practice, in impoſing a blind Belief upon their Proſelytes and Members, requiring them to believe as their Church believeth, without examining, is not agreeable with the ſacred Word of God. We are to examine things by the Word of God, and not to take all for Truth and Right that Seducers and others would impoſe upon us for ſuch. This is peculiar to the brute Beaſts to be led wholly by the guide and conduct of Man, and never to conſider whether the things be Good or Evil, Right or Wrong that they do. But Men of all Ranks are endowed with Reaſon and Underſtanding, and are made Maſters of their own Actions, and *every one of us* muſt *give an account of himſelf to God,* Rom. 14. 12; and therefore they are not to be led thus blindfolded by others, like Beaſts that are void of reaſon. And the ſacred Scriptures, which are to be our Rule of Faith and Obedience, do ſhew that we ought not to be led ſo blindly by others. This our bleſſed Lord ſheweth; *Matt.* 23. 8, 9; *But be not ye called Rabbi,* (ſaith he) *for one is your Maſter even Chriſt, and all ye are brethren. And call no man your Father upon the earth, for one is your Father which is in Heaven.* No one is to take upon him to be our Maſter in ſuch a high manner as our bleſſed Lord is ſo: And we are to own no one for our Father in ſuch a high manner as God is ſo, to command our Faith and Obedience in ſuch a high manner as he may; and we are to account no one our Father in any way of competition with him. And the Apoſtles themſelves diſclaimed the having

ving any dominion over Men's Faith, as St. *Paul* ſheweth. 2 *Cor.* 1. 24. *Nor for that we have dominion over your faith, but are helpers of your joy.* The Apoſtles claimed no ſuch Power over Men to make them believe what they pleaſed, but only what God required them to believe.

And we are often told both by our bleſſed Lord and the Apoſtles, that there would come Impoſtors and Deceivers, and are warned to have a great care that we be not ſeduced by their Hereſies and Errors. And this plainly ſhews that we are not to be led blindly by others, but to examine every thing carefully by the ſacred Scriptures. *Matt.* 7. 15. *Beware of falſe Prophets, which come to you in ſheeps clothing, but inwardly they are ravening Wolves,* ſaith our Lord. And ſaith the Apoſtle; *Acts* 20. 29—. *For I know this, that after my departing ſhall grievous Wolves enter in among you, not ſparing the flock: Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away Diſciples after them. Therefore watch* —. And 1 *Tim.* 4. 1. *Now* (ſaith the Apoſtle) *the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits and doctrines of Devils; ſpeaking lyes in hypocriſie*—. And ſaith St. *Peter*, 2 *Pet.* 2. 1 —. *But there were falſe Prophets among the people, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies* —. And *Rev.* 2. 9. ſaith our Saviour by St. *John*; *And I know the blaſphemy of them which ſay they are Jews, and are not, but are the Synagogue of Satan.* And ver. 20. *Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt that Woman* Jezebel, *which calleth her ſelf Propheteſs, to teach and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto Idols.* And *Rev.* 3. 9. *Behold, I will make them of the Synagogue of Satan* (*which ſay they are Jews, and are not, but do lye*) —. And again, *Rev.* 18. 4. *And I heard* (ſaith St. *John*) *another voice from Heaven, ſaying, Come out of her my People, that ye be not partakers of her ſins, and that ye receive not of her plagues.* By all theſe frequent Warnings, and ſuch like, to have a care that we be not ſeduced by falſe Prophets and Teachers, it doth plainly appear that it is our duty not to be led blindfoldly as the *Romiſh* Church would have us, but to be very circumſpect and careful who and what we give credit to. And ſome of theſe places, as I have ſhewed, do reſpect the *Romiſh* Church, and do particularly warn us againſt the Errors thereof.

And we are alſo cautioned by our bleſſed Lord and the Apoſtles to be very circumſpect and careful herein, and not to let Men impoſe

poſe upon us what they pleaſe. *Mar.* 4. 24. *And he ſaid unto them, Take heed what you hear.* And *Luk.* 8. 18. *Take heed therefore how ye hear.* And ſaith St. *Paul*, 1 *Theſſ.* 5. 21; *Prove all things, hold faſt that which is good.* And ſaith St. *John*, 1 *Joh.* 4. 1; *Beloved, believe not every ſpirit, but try the ſpirits whether they are of God.* And ſaith St. *Paul*, *Epheſ.* 5. 6; *Let no man deceive you with vain words.* By theſe and ſuch Admonitions and Exhortations we ſee that it is our duty to try and examine all things well, before we believe and practiſe them, and not blindly to believe and follow others in matters of weight and moment.

And we may ſee, that when people believe and follow a falſe Prophet or a falſe Guide, it is at their own Peril and Hazard, and that this will not excuſe them and free them from the danger that they run in going a wrong way: And this alſo will clearly prove to us, that we are to look well to our ſelves, and not to be led blindly by others, without proof from the Word of God. The People that heeded the falſe Prophets did it to their ſorrow; *Jer.* 14. 16. *And the people to whom they propheſie, ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the Famine and the Sword, and they ſhall have none to bury them*—. And they that follow a blind Guide are like to ſpeed as he doth. *Matt.* 15. 14. *Let them alone* (ſaith our Lord) *they be blind leaders of the blind. And if the blind lead the blind, both ſhall fall into the ditch.* With blind Guides, we ſee, we may go to the Pit of Deſtruction. And what will it profit us to have their company there to encreaſe our ſorrow that we were ſo miſerably deluded by them? The Prophet that came to *Bethel*, was ſlain by a Lion for returning back contrary to the Word of the Lord; and yet the Prophet that brought him back, pretended that he had an expreſs Order from God to bring him back again; 1 *King.* 13. 15—. But notwithſtanding this he was ſlain for his Diſobedience: So dangerous a thing we ſee it is for men to go contrary to the ſacred Word of God through the vain perſuaſions of deluding men. And *Ahab* periſhed and loſt his life at *Ramoth Gilead*, notwithſtanding his falſe Prophets bid him go and proſper. 1 *Kin.* 22. This Practice of the *Romiſh* Church to require poor Souls to believe what they pleaſe without any ground out of the Word of God, is not agreeable with the ſacred Scriptures we ſee; and is fit for none but ſuch as have abandoned and caſt off all care of their Immortal Souls, and are altogether regardleſs what becomes of them in another World.

Their keeping the ſacred Scriptures in an unknown Tongue from the common People, that they may not read them and practiſe the things therein contained: And their impoſing a blind Belief upon their Proſelytes and Members, requiring them to believe without Ground and Examination, are both, we ſee, flat contrary to the bleſſed Word God a..d very ſinful.

IV. *Their performing their Worſhip and Divine Service in an unknown Tongue which the common People do not underſtand, is not agreeable to the ſacred Scriptures.*

Such blind Service and Devotion is not fit for Men, that are endowed with Reaſon and Underſtanding, to uſe towards Almighty God, who are to ſerve him with a reaſonable and hearty Service. And ſuch vain Service and Babbling is not agreeable to the Word of God. *Eccl.* 5. 1; ſaith the Preacher; *Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools; for they conſider not that they do evil.* And ſure to ſerve God with ſuch a blind Worſhip and Service can be no better than the ſacrifice of Fools, when Men neither conſider nor ſo much as underſtand whether the things, which they utter or join in, are good or evil. We are to ſerve God in Spirit, as our Lord hath taught us; *Jo.* 4. 24. *God is a Spirit; and they that worſhip him, muſt worſhip him in ſpirit and in truth.* But this can be no ſpiritual ſervice ſure, when Men neither regard nor underſtand what they ſay, or ſay *Amen* to. This can be no better than pure Lip-ſervice (if it may be allowed to be ſo much) which God complaineth of as a thing not pleaſing and acceptable to him without the heart. *Matt.* 15. 7, 8; ſaith our Saviour; *Ye hypocrites, well did Eſaias propheſie of you ſaying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.* And this is all that ſuch blind Devotions can arrive to, *viz.* to honour God with Lip and Mouth, if they do ſo much. And our Prayers and Devotions are to have a good influence upon our ſelves, and to work good upon us; That when we beg pardon for our ſins, we thereby ſhould be made more ſenſible of our own vileneſs and unworthineſs, and the hainouſneſs of our ſins; that we may be the more deterred from committing the like: That in deprecating of Evil and praying for Good, we may be made the more ſenſible of our own needs and wants, and of the tender love and care and Fatherly affection that God hath for us;

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and that he is full of Mercy and prone and forward both to give and forgive; and that we by his example ſhould be drawn to do the like: And that in returning him Praiſe and Thankſgiving we might ſee how infinitely we are bound and obliged to him, and thereby be moved to a greater ſenſe of gratitude, and to have our hearts more inflamed with love towards him again. But ſuch blind Devotions as are uſed in the Popiſh Church, cannot well have ſuch good influences upon our ſelves, nor be ſo beneficial for the bettering of our Lives. A devout performing of our Services to God with the heart and underſtanding, will tend much to the working of good motions and deſires and affections in us; but ſuch cannot well be affected by ſuch a blind way of Worſhip. God is to be loved with all the heart and mind and underſtanding; *Matt.* 22. 37. And ſo we may be ſure that he is to be worſhipped and ſerved, and not in ſuch a manner as the Papiſts make the common People to worſhip him, in an unknown Tongue which they underſtand not. And this is clearly againſt the Doctrine of St. *Paul* to uſe an unknown Tongue in the worſhip of God, which the common People underſtand not. This he ſheweth ought not to be done. 1 *Cor.* 14. 2. *For he that ſpeaketh in an unknown tongue* (ſaith he) *ſpeaketh not unto men, but unto God; for no man underſtandeth him*—. This he ſheweth to be of no uſe to Men, when they underſtand not the Language. And *ver.* 7— *And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped? For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battel? So likewiſe you, except ye utter by the tongue words eaſie to be underſtood, how ſhall it be known what is ſpoken?* There is an abſolute neceſſity that what is ſpoken in the Congregation ſhould be underſtood of the People. And *ver.* 11. *Therefore* (ſaith he) *if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh a Barbarian, and he that ſpeaketh ſhall be a Barbarian unto me.* Here the Apoſtle ſheweth how uſeleſs and inſignificant a ſtrange Tongue is to ſuch as underſtand it not, and that there can be no communion in ſuch a caſe. And *ver.* 14, 15. *For if I pray in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitful. What is it then? I will pray with ſpirit, and I will pray with the underſtanding alſo; I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.* The Spirit of him that prayeth in a ſtrange Tongue may be well affected; but the Underſtanding will be altogether unfruitful; and to ſuch as underſtand him not, the ſpeaker will be but a *Barbarian*, and they will not know whether he bleſſeth or curſeth. And we are to worſhip and

ſerve God with all the powers and faculties of our Souls; and this we cannot do in an unknown Tongue. *Ver. 16. Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned ſay, Amen, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?* Here the Apoſtle plainly ſheweth, that ſuch as underſtand not the Language cannot join in the Prayers and Thankſgivings that are made therein, and ſay *Amen* to them, when they underſtand not what is ſaid. And *ver. 17. For thou verily giveſt thanks well, but the other is not edified.* Such Service we ſee is altogether unedifying. And ſaith he again, *ver. 27. 28. If any man ſpeak in an unknown tongue, let it be by two, or at the moſt by three, and that by courſe, and let one interpret. But if there be no interpreter, let him keep ſilence in the Church, and let him ſpeak to himſelf and to God.* All, we ſee here, is to be ſo done in the Church, that all may underſtand it: And he that could ſpeak a Tongue which the Congregation underſtood not, was to be ſilent in the Church, except there were ſome Interpreter, and not to ſpeak what could not be underſtood by the Congregation. By this Chapter it is clear that the Practice of the *Romiſh* Church in performing their publick Worſhip in an unknown Tongue, which the common People underſtand not, is directly contrary to the Word of God. And our Saviour forbiddeth all vain Babblings and vain Repetitions: *Matt. 6. 7. But when ye pray* (ſaith he) *uſe not vain repetitions, as the Heathen do; for they think that they ſhall be heard for their much ſpeaking.* And yet ſuch vain repetitions do the Popiſh repetitions ſeem to be.

V. *Their worſhipping of Images is directly contrary to the ſacred Scriptures.*

This God hath expreſly and ſtrictly forbidden in the ſecond Commandment of the Decalogue, and given poſitive Command That no Image nor Likeneſs of any thing whatſoever ſhould be made for Worſhip; and that men ſhould not bow down to any ſuch Image or Likeneſs, or any ways elſe worſhip and ſerve them. *Exod. 20. 4. Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God am a jealous God*——. And ſo *Deut. 5. 8*——. The Command we ſee is very full and clear againſt the making of any Image or Similitude for Religious uſe,

uſe, and againſt the performing of any kind of Religious Worſhip and Service to any ſuch Image or Likeneſs of any thing whatſoever. But for Ornament where they were not to be worſhipped, this Command doth not forbid the making of Cherubims, as we may ſee *Exod.* 25. 18 and 26. 1. But theſe are no Plea for the Idolatrous uſes of them. The making of Images or any Similitudes for Religious Worſhip, and the performing of any Religious Worſhip and Service unto them, either as the mediate or ultimate Object thereof is flatly and clearly here forbidden. And this we may ſee is confirmed by a multitude of places more in the ſacred Scriptures. *Exod.* 20. 23. *Ye ſhall not make with me Gods of ſilver, neither ſhall ye make unto you Gods of Gold.* And all kinds of Images and Figures for a Religious uſe are forbidden, of what matter or faſhion ſoever they were made, as the Law of *Moſes* ſufficiently ſheweth. Lev. 19. 4. *Turn ye not unto Idols, nor make to your ſelves molten Gods; I am the Lord your God*; And Lev. 26. 1. *Ye ſhall make you no Idols, nor graven Image, neither rear you up a ſtanding Image, neither ſhall ye ſet up any Image of ſtone in your land, to bow down unto it; for I am the Lord your God.* And Deut. 16. 22. *Neither ſhalt thou ſet up any Image which the Lord thy God hateth.* The ſetting up any Image whatſoever for Religious Worſhip is ſtrictly forbidden, and declared to be hateful to Almighty God.

And we are not to think that the Idols and Images and Statues and Pictures of the Heathens only are here forbidden: For there is no ſuch reſtriction and limitation in any of theſe places to ſhew that they were ſolely deſigned againſt them, and that the modern Image-worſhip of the Papiſts is not forbidden hereby; but the Images that the Papiſts uſe are as ſtrictly forbidden as the other; and there is no exception to ſhew that Images may be uſed in Religious Worſhip, when they are for the Worſhip of Almighty God, or his bleſſed Son, or the Saints and bleſſed Angels. The Idolatrous *Iſraelites* and the very Heathens did pretend as much as this, as we may gather from ſeveral places in the ſacred Scriptures; and yet they are condemned as very grievous Idolaters. It doth appear that the *Iſraelites* made their golden Calf for the Worſhipping of the true God thereby; becauſe the People ſaid, Theſe by thy Gods, O *Iſrael*, which brought thee up out of the Land of *Egypt*: And when *Aaron* proclaimed a feaſt for this Idol, he ſaid, To morrow is a Feaſt to the Lord. *Exod.* 32. 4, 5. *And he received them at their hand, (viz.* the golden ear-rings) *and faſhioned it with a graving tool, after he had made it a molten calf; and they ſaid, Theſe be thy Gods O Iſrael, which brought thee up out of the land of Egypt. And when Aaron ſaw it, he built an Altar before it;*

it, and Aaron made proclamation and ſaid, To morrow is a feaſt to the Lord. This Calf and Idol that they had made, we ſee, was to repreſent and perſonate the great God that brought them out of the Land of *Egypt*; and the feaſt of this Idol was to be a feaſt to the Lord. And ſaith the Pſalmiſt, *Pſal.* 106. 19, 20; *They made a Calf in Horeb, and worſhipped the molten Image. Thus they changed their Glory into the ſimilitude of an Ox that eateth graſs.* Their Glory, that is, their glorious God did they thus change into this ſimilitude of a Calf. By theſe places it is clear that they intended to worſhip the true and great God by this molten Image of theirs. And yet they are condemned as notorious Tranſgreſſors of the ſacred Commands of Almighty God, and as Corrupters of themſelves, for what they did herein. *Exod.* 32.7—; *And the Lord ſaid unto Moſes, Go, get thee down: For thy People which thou broughteſt out of the land of Egypt, have corrupted themſelves. They have turned aſide quickly out of the way which I commanded them: they have made them a molten Calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe be thy Gods, O Iſrael, which have brought thee up out of the land of Egypt. And the Lord ſaid unto Moſes, I have ſeen this People, and behold it is a ſtiff-necked People. Now therefore let me alone, that my Wrath may wax hot againſt them, and that I may conſume them—.* They pretended, as the Papiſts now do, to worſhip Almighty God by this Calf; but notwithſtanding this, God abhorred them for it, and his Wrath was ready to break forth againſt them and conſume them. It appeareth that *Micah*'s Images were for the ſervice of the true God. *Judg.* 17.3—. *And when he had reſtored the eleven hundred ſhekels of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto the Lord from my hand, for my ſon to make a graven Image and a molten Image; now therefore I will reſtore it unto thee: Yet he reſtored the money unto his mother, and his mother took two hundred ſhekels of ſilver, and gave them to the founder, who made thereof a graven Image and a molten Image, and they were in the houſe of Micah.* From hence it doth appear that they intended to ſerve the Lord by theſe Images. *Jeroboam* pretended by his Calves alſo to worſhip and ſerve the Lord, as we ſee, 1 *King.* 12. 28. *Whereupon the King took counſel, and made 2 Calves of gold, and ſaid unto them, It is too much for you to go up to Jeruſalem; behold thy Gods, O Iſrael, which brought thee up out of the land of Egypt.* From hence it doth appear, that he pretended to worſhip and ſerve the ſame God by his Idolatrous Calves, that was worſhipped at *Jeruſalem*, and the ſame God that brought them up out of the Land of *Egypt*. And yet he is branded with infamy for his practice herein, and called *Jeroboam the Son of Nebat, who made*

Iſrael

Iſrael to ſin; 2 *King.* 10. 29: And his Houſe and Family were totally conſumed upon this account; 1 *King.* 13. 34. *And this thing became ſin unto the Houſe of Jeroboam, even to cut it off, and to deſtroy it from off the face of the earth.* And 1 *King.* 14. 7—. His pretending to ſerve and worſhip the true God hereby, did not at all excuſe his Idolatry; but notwithſtanding this, his Calves are called other Gods, and the judgment of God came upon his Houſe for his wickedneſs herein: And it doth appear that the very Heathens by their Images and Idols did deſign to worſhip the ſupreme God, as the Apoſtle ſheweth. Rom. 1. 22, 23. *Profeſſing themſelves to be wiſe* (ſaith he) *they became fools*; *And changed the Glory of the uncorruptible God into an Image made like to corruptible man, and to birds and fourfooted beaſts, and creeping things.* From hence we may ſee that they originally at the firſt intended to worſhip the ſupreme and incorruptible God by theſe Images of men and beaſts, and uſed them as Subſtitutes and Repreſentations of him in Religious Worſhip. And *Rabſhakeh* alſo pretended that the Altars that *Hezekiah* deſtroyed, were for the Service of the ſupreme God. 2 *King.* 18. 22. *But if ye ſay unto me* (ſaith he) *we truſt in the Lord our God: Is not that he whoſe high places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, ye ſhall worſhip before this altar in Jeruſalem?* Hence we may ſee that he pretended that theſe altars and high places were for the worſhip and ſervice of the Great God above, that was the God of *Iſrael*. The old Idolaters both *Iſraelites* and Heathens pretended as much we ſee, for their Image-worſhip as the Papiſts now can do; and yet we ſee that they are both condemned in the Word of God. We are to make no Images or Similitudes and Likeneſſes of Man or Beaſt or Crucifixes to worſhip the Great *Jehovah* thereby, or his bleſſed Son, or the Glorious Trinity; For this would be Idolatry like the Heatheniſh Idolatry and flat againſt the Commands of God: And the worſhipping of the Images of the Saints is a more baſe and vile kind of Idolatry, and a more wicked thing, becauſe they themſelves are not the true Objects of our Worſhip.

And the more to ſhew that no Images or Similitudes are to be uſed in the Worſhip of God, we may ſee that when *Moſes* made the Tabernacle for his Worſhip and Service, the Mercy-ſeat was to be left vacant and empty, and to be filled with no Image or Similitude, but only ſuch Sparks of Glory as God himſelf was pleaſed to exhibit there; *Exod.* 25. 17—. And if God had been to be worſhipped by any Image or Similitude, we may be ſure that one ſhould have been placed

placed in this peculiar Seat of his. But there was to be none, and hereby are we taught that none is to be made for Religious uſes. And *Moſes* warneth the People that they ſhould not corrupt themſelves by making a graven Image or any Similitude upon this account, and enforceth his Charge to them with this reaſon, becauſe they had ſeen no Similitude of God, when he ſpake to them from Mount *Sinai*. Deut. 4. 15 ——. *Take ye therefore* (ſaith he) *good heed unto your ſelves* (*for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb out of the midſt of the fire*) *Leſt ye Corrupt your ſelves, and make you a graven Image, the Similitude of any figure, the Likeneſs of male or female, the Likeneſs of any beaſt that is on the earth, the Likeneſs of any winged fowl that flyeth in the air, the Likeneſs of any thing that creepeth on the ground, the Likeneſs of any fiſh that is in the waters beneath the earth*——. Here it is plainly ſhewed that no Images or Similitudes whatſoever are to be made as Mediums to Worſhip Almighty God by.

And we may ſee that this would be very injurious to him, and a great derogation from his exceeding great Glory and Majeſty, and tend much to the debaſing of Him in our minds, to make dead and ſenſeleſs Images to perſonate him, which are much more vile and mean than our ſelves. This is, as St. *Paul* ſaith, the changing the Truth of God into a Lye, *Rom.* 1. 25: For how can he be repreſented by a dead and ſenſeleſs Image, who ſo far exceeds all the underſtanding and apprehenſion of Man? Our Saviour hath told us that God is a Spirit; *Joh.* 4. 24. He is a moſt Glorious Spiritual Being, that cannot periſh and decay, but is an Everlaſting and an Ever-living God: And how can he then be repreſented by a Material and corruptible Image, that muſt return to deſtruction and duſt at the laſt? This is the way to beget meaſt and low thoughts of Almighty God in our minds; and ſuch we ought not to have of him, as the Apoſtle ſheweth, *Acts* 17. 29: *Foraſmuch then as we are the off-ſpring of God* (ſaith he) *we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone graven by art or man's device.* God is of ſuch a vaſt Immenſity and Infinity that is not to be expreſt nor conceived by us. *Thus ſaith the Lord* (Iſa. 66. 1.) *the Heaven is my Throne, and the Earth is my footſtool; Where is the houſe that ye build unto me? And where is the place of my reſt?* And *Jer.* 23. 24. *Do not I fill Heaven and Earth, ſaith the Lord?* And ſo dreadful was his Majeſty upon Mount *Sinai*, that the *Iſraelites* cryed out that they ſhould be all ſtruck dead with it, if the Lord ſpake any more to them,

Exod.

Exod. 20. 19; *Deut.* 5. 25: And how then ſhall he be repreſented in any meet way by dead ſtocks and ſtones, and ſo mean and baſe a thing as an Image is? And the Prophet *Iſaiah* having ſet forth the great Majeſty of Almighty God in a high and lofty manner, asketh to whom he may be compared, and ſheweth, that Images cannot repreſent him. *Iſa.* 40. 15—. *Behold the Nations are as a drop of a bucket, and are counted as the ſmall duſt of the ballances; behold he taketh up the Iſles as a very little thing. And Lebanon is not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering. All Nations before him are as nothing, and they are counted to him leſs than nothing and vanity. To whom then will ye liken God? Or what likeneſs will ye compare unto him? The workman melteth a graven Image, and the Goldſmith ſpreadeth it over with gold—.* But ſaith he, *ver.* 21—— *Have ye not known?— It is he that ſitteth upon the circle of the earth, and the Inhabitants thereof are as graſhoppers; that ſtretcheth out the Heavens as a curtain, and ſpreadeth them out as a tent to dwell in: That bringeth the Princes to nothing; he maketh the judges of the earth as vanity—. To whom then will ye liken me, or ſhall I be equal? ſaith the holy One.* God is cloathed with Honor and Majeſty, and covered with inacceſſible Light, and is an inviſible Being that cannot be beheld with mortal eyes, *Pſal.* 104. 1. 1 *Tim.* 6. 16: And how then ſhall he be repreſented by ſordid Images that are much more baſe and vile than our ſelves? Theſe we ſee would be a great reproach to Almighty God, and highly injurious to him; and therefore are by no means to be uſed. And our bleſſed Saviour is to be worſhipped as he is God, and therefore no Image can be made to repreſent him: And his body too is now glorified and ſpiritualized and not to be repreſented by an earthly Image. And the Saints departed are either ſeparated Spirits, or elſe have their bodies glorified and made incorruptible, and therefore cannot in any meet manner be repreſented by a dead and ſenſeleſs Image; and they are not to be worſhipped themſelves, and much leſs their Images.

We are ſtrictly commanded not to bow down to any Images or Similitudes whatſoever; nor to perform any other Religious Worſhip and Service to them, ſuch as the building of Temples and rearing up of Altars to them, the lighting of candles or lamps before them in a Religious way, the making of Prayers or Religious Addreſſes to them, and returning them Praiſe, the offering of Sacrifices and burning of Incenſe to them, the making of Vows to them or ſwearing by them, the ſhewing of any reverential fear towards them, and placing any truſt and confidence in them; the performing of any ſuch Religious

Service towards them, or joyning with those that do so, is clearly forbidden by the sacred Word of God.

And the worshipping of Images and all such Idolatry is as well forbidden by the New Testament as the Old. Our blessed Saviour hath taught us in his answer to the Devil, that God alone is to be worshipped and served. *Matt.* 4. 10. *For it is written* (saith he) *Thou shalt worship the Lord thy God, and him only shalt thou serve.* And saith St. *James* concerning the Gentiles, *Act.* 15. 20: *But that we write unto them, that they abstain from Pollutions of Idols.* And *ver.* 29; *That ye abstain from meats offered to Idols.* And saith St *Paul*, 1 Cor. 10. 7; *Neither be ye Idolaters, as were some of them.* And *ver.* 14. *Wherefore my dearly beloved, flee from Idolatry.* St. *Peter* also shews Idolatry to be a grievous Crime; 1 *Pet.* 4. 3. And saith St. *John*, 1 *Joh.* 5. 21; *Little Children keep your selves from Idols; Amen.* Idolatry we see is strictly forbidden by the New Testament as well as the Old. And it is plain by the sacred Scriptures all along, that Images that are made for worship are Idols, and that the worshipping of them is Idolatry. *Psal.* 115. 4—, saith the Psalmist; *Their Idols are silver and gold, the work of mens hands. They have mouths, but they speak not; eyes have they, but they see not*—. We may plainly see that these Idols were Images. And so again, *Psal.* 135. 15—. And saith St. *John*, Rev. 9. 20; *And the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship Devils, and Idols of gold and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk*—. And this place, as Dr. *More* sheweth, respecteth the Romish Church it self. It is evident from all these places and many more, that the worshipping of Images and such Idols is a very sinful thing.

Again we may see, that God commanded that the Worshippers of other Gods should be put to death, as not fit to live any longer, and to deter all others from the committing of such gross and notorious Impiety: And such Gods were for the most part Images and such Idols. That man, or woman that had gone and served other Gods, was to be stoned to death; *Deut.* 17. 2—. And that Prophet or Friend or Relation that went about to draw them to serve other Gods, was to be put to death. *Deut.* 13. 1—5. *And that Prophet, or that dreamer of dreams shall be put to death, because he hath spoken to turn you away from the Lord your God*—. And *ver.* 6—. *If thy brother, the son of thy mother, or thy son or thy daughter, or the wife of thy bosom, or thy friend*

which

which is as thine own ſoul entice thee ſecretly ſaying, Let us go and ſerve other Gods which thou haſt not known—; *Thou ſhalt not conſent unto him, nor hearken unto him, neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him: But thou ſhalt ſurely kill him; Thine hand ſhall be firſt upon him to put him to death, and afterwards the hand of all the people. And thou ſhalt ſtone him with ſtones that he dye*—. And the City that fell to Idolatry was to be deſtroyed. *ver.* 12.— *If thou ſhalt hear ſay in one of thy Cities, ſaying, Certain men the Children of Belial are gone out from among you, and have withdrawn the Inhabitants of their City, ſaying, Let us go and ſerve other Gods, which ye have not known*;— *Thou ſhalt ſurely ſmite the Inhabitants of that city with the edge of the ſword. And thou ſhalt gather all the ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the city and all the ſpoil thereof*—. Idolaters are here called the Children of *Belial*, and were all to be put to death for committing ſuch abominable wickedneſs, and to deter and fright others from committing the like; and their City and Goods were to be burnt as accurſed things: ſo deteſtable is this ſin to Almighty God. And ſuch, as we may plainly ſee, is all Image-worſhip.

Again we may ſee that God commanded that all Images, as well as all other Idolatrous worſhip ſhould be deſtroyed: And the Jews were ſtrictly commanded to do this. *Exod.* 23: 24. *But thou ſhalt utterly overthrow them, and quite break down their Images.* And *Exod.* 34. 13. *But ye ſhall deſtroy their altars, and break their Images, and cut down their groves.* And *Numb.* 33. 52. *Then ye ſhall drive out all the Inhabitants of the land from before you, and deſtroy all their molten Images, and quite pluck down all their high places.* And *Deut.* 7. 5. *But thus ſhall ye deal with them, ye ſhall deſtroy their altars, and break down their Images, and cut down their groves, and burn their graven Images with fire.* And again, *Deut.* 12. 3. *And you ſhall overthrow their altars, and break their pillars, and burn their groves with fire; and you ſhall hew down the graven Images of their Gods, and deſtroy the name of them out of that place.* In all theſe places were they ſtrictly commanded to beat down and deſtroy all Images for Religious uſe, and all ſuch Idols out of their land. This is often repeated to them that they might be ſure to take great Care to do it. And they were commanded to caſt away the very gold and Silver that was upon them as a curſed thing, and not to take it to them that they might not be ſnared thereby. *Deut.* 7. 25, 26. *The graven Images of their Gods ſhall ye burn with fire; thou ſhalt not deſire the ſilver or gold that is on them, nor take it unto thee,*

leſt thou be ſnared therein, for it is an abomination to the Lord thy God. Neither ſhalt thou bring an abomination into thine houſe, leſt thou be a curſed thing like it; but thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it, for it is a curſed thing. Here we ſee what curſed and abominable things Images are to Almighty God, and that his People and Servants are commanded to abhor and deteſt them, and not to take ſo much as the gold and ſilver that was upon them, leſt they ſhould bring a Curſe upon themſelves thereby. And this one might think ſhould be enough to keep all good People from all Image-worſhip, and to make them abhor all ſuch thoughts.

And we may ſee that all good Kings and Princes did beat down and deſtroy all Images and ſuch Idols according to the Commands of Almighty God. *Moſes* burnt the Calf that *Aaron* had made, and ground it to Powder and caſt it upon the water, and made the Children of *Iſrael* to drink of it, notwithſtanding it doth appear that it was made for the Service of the true God: *Exod.* 32. 20. *Hezekiah* brake down the Images that were ſet up to be worſhipped in *Judea*; and is commended for doing that which was right in the ſight of the Lord; 2 *King.* 18. 3—. *And he did that which was right in the ſight of the Lord—. He removed the high places, and brake the Images and cut down the groves.* And yet *Rabſhakeh* pretended that he had broken down the Altars of the Lord. *Joſiah* brake down all the Images that he met with in his Dominions, and is commended for a good King, and for doing that which was right in the ſight of the Lord: 2 *Chron.* 34. 2—. And he deſtroyed *Jeroboam*'s Altar at *Bethel*, and it is like his Calf too, if it were to be found, and was not deſtroyed before: 2 *Kings* 23. 15. And yet *Jeroboam* pretended to ſerve the true God by his Calves, as I have ſhewed before. King *Aſa* alſo deſtroyed the Images and all ſuch Idolatrous Worſhip, and is commended herein for doing that which was good in the eyes of the Lord: 2 *Chron.* 14. 2—. King *Hezekiah* alſo brake in pieces the Brazen Serpent that was ſet up by *Moſes*, when it was abuſed to an Idolatrous uſe, that it might be no more an occaſion of Idolatry: 2 *King.* 18. 3—. *And he did that which was right in the ſight of the Lord—. He removed the high places—, and broke in pieces the brazen Serpent that Moſes had made; for unto thoſe days the Children of Iſrael did burn incenſe to it.* This we ſee can be no Plea for Idolatry and Image-worſhip, becauſe he brake this brazen Serpent to pieces when it was thus abuſed to an Idolatrous uſe; and is commended for doing that which was right in the ſight of the Lord. Theſe we ſee brake down and deſtroyed all Images and ſuch Idols, and are commended for their practice in ſo doing.

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And we may see that *Shadrach*, *Meshach*, and *Abednego* would not be driven to worship the golden Image that King *Nebuchadnezzar* had set up, by all the threatnings and Terrors that he could use, tho' he threatned to cast them forthwith into the midst of a Fiery Furnace, if they did it not: *Dan.* 3. 15—. And because they would not break the sacred Commands of Almighty God, and commit such wickedness as the King commanded them, but were resolved to part with their Lives, tho' it were in this terrible and dreadful manner, rather than do so; God did in a wonderful manner deliver them, and they received no harm at all, tho' they were cast into a fiery Furnace, as we see in that Chapter.

Again farther, we may see that God hath declared himself to be a jealous God, and that he will not part with his sacred Rights and give his Worship to Images and Idols; and that a Wo and Curse is denounced against such Idolaters; and that they are like to be shut out of the Kingdom of Heaven, and to go to the Lake that burns with fire and brimstone. God declareth himself to be a jealous God in the second Commandment upon this account. *Exod.* 20. 5. *Thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God.* And so *Exod.* 34. 14 *For thou shalt worship no other God; for the Lord whose Name is jealous, is a jealous God.* And saith he, *Isa.* 42. 8. *I am the Lord, that is my Name, and my Glory will I not give to another, neither my Praise to graven Images.* And saith *Moses*, Deut. 4. 24. *For the Lord thy God is a consuming fire, even a jealous God.* God we see hath flatly declared that he will not part with his Sacred Worship and Service, and let them be given to Images and Idols; and hath oft declared that he will be full of jealousie and Fury when men set up Images and such Idols to rival him. And a Curse and Wo is denounced against such as worship Images. This is the first of *Moses's* Curses. *Deut.* 27. 15. *Cursed be the man that maketh any graven or molten Image, an abomination unto the Lord, the work of the hands of the crafts-man, and putteth it in a secret place; and all the people shall answer, and say, Amen.* Tho' this should be done secretly, yet he that should do it is here pronounced Cursed. And saith the Psalmist, *Psal.* 97. 7; *Confounded be all they that serve graven Images, that boast themselves of Idols; worship him all ye Gods.* And saith the Prophet *Isaiah*, Isa. 42. 17; *They shall be turned back, they shall be greatly ashamed that trust in graven Images, that say to the molten Images, ye are our Gods.* And *Isa.* 45. 16. *They shall be ashamed, and also confounded all of them, they shall go to confusion together that are makers of Idols.* And saith God by the Prophet *Habakkuk*, Habak. 2. 19; *Wo unto him that saith unto the wood, Awake; to the dumb stone, Arise,*

Ariſe, it ſhall teach. Such Woes and Curſes and Confuſion await the makers and worſhippers of Images, and ſuch muſt they expect. And to conclude this particular, we may ſee that Idolaters are to be excluded and ſhut out of the Kingdom of Heaven, and to have their portion in the Lake that burns with fire and brimſtone. And it is plain by the ſacred Scriptures that the worſhipping of Images is flat Idolatry: And from hence it doth appear that all Image worſhippers are like to be utterly excluded from the Kingdom of Heaven, and to go to the Lake that burns with fire and brimſtone. This is plain that Idolaters are not like to inherit the Kingdom of Heaven. 1 *Cor.* 6. 9. *Know ye not* (ſaith St. *Paul*) *that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters— ſhall inherit the Kingdom of God.* And ſaith he again, *Gal.* 5. 19. *Now the works of the fleſh are manifeſt, which are theſe, adultery, fornication, uncleaneſs, laſciviouſneſs, Idolatry—, of the which I tell you before, as I have alſo told you in times paſt, that they which do ſuch things ſhall not inherit the Kingdom of God.* It is clear that all Idolaters are like to be ſhut out of the Kingdom of Heaven, and to have their part in the Infernal Lake of fire. *Rev.* 22. 14— ſaith St. *John*; *Bleſſed are they that do his Commandments, that they may have right to the tree of Life, and may enter in thorow the gates into the City. For without are dogs, and ſorcerers, and whoremongers, and murderers, and Idolaters*—. Thoſe that keep, and not thoſe that ſo notoriouſly violate and break the Commands of God, are the perſons that are to inherit his bleſſed Kingdom. And *Rev.* 21. 8; ſaith St. *John* again; *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and Idolaters, and all liars ſhall have their part in the Lake, which burneth with fire and brimſtone, which is the ſecond death.* We ſee that Idolaters muſt go to this dreadful place of fire and brimſtone; and it is clear that Image worſhippers are great Idolaters, and that they are like to go to this dreadful place of Torment. It doth plainly appear that the worſhipping of Images is flat contrary to the bleſſed Word of God in a multitude of places; and that all the Pretences of the Papiſts, that they worſhip Almighty God, or our bleſſed Saviour, or the Saints by them, ſignifie nothing at all to excuſe them from Idolatry and breaking the ſacred Commands of Almighty God; and that theſe Pretences are no more than what the old Idolaters both Jews and Heathens have made, which are ſo much condemned in the Word of God; and that all Image-worſhippers are like to go to the dreadful Lake of fire, and to periſh to all Eternity. This one Particular doth ſhew that there is no hope of Salvation for Papiſts ſo long as they practiſe ſuch abominable Idolatry.

VI. *Their*

VI. *Their worshipping of the Saints and Angels is not agreeable to the blessed Word of God.*

This is the making of them Gods, and is contrary to the first Commandment. *Exod.* 20. 3. *Thou shalt have no other Gods before me.* The worshipping of Saints and Angels is to make them Gods, and contrary to this great Commandment, and many other places in the sacred Scriptures. God hath declared that he will not give his Glory to another. *Isa.* 42. 8. But by worshipping of the Saints they give it away. And our Saviour hath shewed us that God alone is to be worshipped and served. *Matt.* 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* But in worshipping of Saints and Angels they go directly against this Precept, and do not worship and serve him alone. And St. *Paul* shews that the blessed Angels are not to be worshipped, but that it is vanity of mind in such as attempt it. Col. 2. 18. *Let no man domineer over you, that is a volunteer in humility and worshipping of Angels, intruding into those things which he hath not seen, vainly puft up by his fleshly mind.* The Translation in the Bible differeth a little here, but this seems to me to be the true meaning of the Greek here. And here the Apostle dissuades us from being drawn away by others to the worshipping of Angels, who thro' the vanity of their own mind run inconsiderately into such things as they understand not, and for which they have no warrant. And much less are we to be drawn then to the worshipping of Saints. And we may see that the blessed Angel would by no means suffer St. *John* to worship him. *Rev.* 19. 10. *And I fell at his feet to worship him* (saith St. *John*) *and he said unto me, See thou do it not, I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God.* And *Rev.* 22. 9; saith he, *And when I had heard and seen, I fell down to worship before the feet of the Angel which shewed me these things: Then saith he unto me, See thou do it not, for I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the sayings of this book; Worship God.* The blessed Angel would by no means be worshipped we see, but sheweth that God only is to be worshipped; and if the blessed Angels are not to be worshipped, but God only; we may be sure that the Saints are not to be worshipped. And we are not to make Mediators of them; for we are taught that there is but one Mediator between God and Man, and that is our blessed Lord. 1 *Tim.* 2. 5. *For* (saith the Apostle) *there is one God, and one Mediator between God and men*

men, the man Christ Jesus. Our blessed Saviour alone is our Mediator, and we are not to make Mediators of the Saints. The worshipping of the Saints is the making of them petty Gods, and the worshipping of them by Images is gross Idolatry, and both are contrary to a multitude of places in the sacred Scriptures. And by what hath been said before, we may see that those that practise such things are like to perish eternally, if they do not betake themselves to a speedy Repentance and Amendment of their sinful Practice herein.

VII. *Their Doctrine of Transubstantiation* [*that is*, That the Bread and Wine in the Sacrament, after Consecration, are changed into the real Body and Blood of Christ our Saviour] *is not agreeable to the blessed Word of God.*

St. *Paul* hath plainly taught us, that it is Bread after Consecration, and that it is still Bread when it is eaten. 1 *Cor.* 11. 26, 27, 28. *For* (saith he) *as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.* Here we are plainly taught that it is still bread when it is eaten. And our Saviour calls the wine the fruit of the vine. *Matt.* 26. 29. *But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's Kingdom.* Our Lord here shews us that this was the fruit of the vine and wine when he drank it. And our eyes and hands and mouth do testify to us, that the bread and wine in the Sacrament are bread and wine when we eat and drink them; and it would be nonsense and madness to think that our blessed Saviour eat his own body and drank his own blood, and gave them also to his Disciples that they might eat and drink them too. We are taught that there is but one Christ, and that he cannot be divided. *Ephes.* 4. 5, 6. *One Lord* (saith the Apostle) *one faith, one baptism, one God and Father of all*—. And 1 *Cor.* 1. 13; saith he; *Is Christ divided?* Hereby shewing that he cannot be divided. And Christ is the only begotten Son of God, and is but one; *Joh.* 3. 16. But according to the Doctrine of the Romish Church, that will have Christ to be wholely in every bit of the consecrated bread, there will be millions

of

of Christs directly contrary to the sacred Scriptures. We are also taught that Christ is in heaven at the right hand of God, and that he is to abide there till he shall come to judge the World at the last day. *Acts* 1. 11. *This same Jesus* (said the Angels) *which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.* And till we see him come in this visible and glorious manner, we are to know that he is not bodily present here upon earth. And saith the Apostle, *Act.* 3. 20—. *And he shall send Jesus Christ, which before was preached unto you: whom the Heaven must receive, until the times of restitution of all things*—. And he tells us that he is at the right hand of God; *Rom.* 8. 34. And there we are to know that he is to abide until these times of restitution, when, and not before, God will send him again to judge the World. And therefore it is plain that Christ cannot be bodily present in such a multitude of places here upon earth at one time, as the Papists would have him to be, contrary to these places of Scripture, and contrary to all the reason and understanding of man. We are taught that Christ's body is glorified and spiritualized and made incorruptible. *Phil.* 3. 20—. *For our conversation* (saith the Apostle) *is in heaven, from whence also we look for the Saviour the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body*—. And saith he again, 1 *Cor.* 15. 42. *So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption*—; *it is sown a natural body, it is raised a spiritual body.* Our bodies are to be made glorious bodies like Christ's body; and our bodies are to be made spiritual and incorruptible bodies; which shews that Christ's body is such. And he is to return no more to corruption, as the Apostle saith, *Acts* 13. 34. And how then can the glorified and spiritual and incorruptible body of Christ be eaten by men and return to corruption again? This Doctrine of the Church of *Rome* we see is flat contrary to the sacred Scriptures, and to all the sense and reason and understanding of man.

And as for those Words of our Saviour, *Matt.* 26. 26; *This is my body*; We may see that this is a very common and ordinary way of speaking, to call things by the names of those that they signify and represent. The Paschal Lamb is called the Lord's Passover. *Exod.* 12. 11. *And ye shall eat it in haste, it is the Lord's Passover.* This was to signify and to be a Sacrament of the Lord's passing over the houses of the *Israelites* when he saw the blood of this Lamb upon the Door-posts, and not suffering the destroying Angel to enter into them; but the Lamb was still flesh, as is said *ver.* 8; and could not

be the Lord's paſſing over the houſes of the *Iſraelites*, but only as a Sacrament and Rite to ſignify this Action of paſſing over them and ſhewing them Mercy, when the *Egyptians* were deſtroyed. *Pharaoh*'s kine are ſaid to be years of time. *Gen.* 41. 26—. *The ſeven good kine are ſeven years*—, *And the ſeven thin and ill-favoured kine that came up after them are ſeven years.* But theſe kine could not be years of time any otherwiſe than that they ſignified ſo many years of plenty and ſo many years of ſcarcity that were to come. The bones which *Ezekiel* ſaw are ſaid to be the whole Houſe of *Iſrael*. *Ezek.* 37. 11. *Then he ſaid unto me, Son of man, theſe bones are the whole Houſe of Iſrael: behold they ſay our bones are dryed* —. But here we ſee that no more is meant hereby but that this viſion of bones was to repreſent and ſignify the Houſe of *Iſrael*. By theſe and many more Inſtances, we may ſee that this is a common way of ſpeaking. And hereby it is plain that by theſe words, *This is my body*; we are to underſtand, that this bread was to be a Sacrament and Signification of his Body: For we ſee, and are taught by the ſacred Scriptures, that it is bread ſtill, as I have ſhewed.

Again our Saviour ſaith that he is a door; *John.* 10. 7. And men may as well argue for a Tranſubſtantiation here, as upon theſe other words of his. But how ridiculous would a man make himſelf that ſhould from hence affirm, That Chriſt, after he ſpake theſe words, was turned into a perfect door, and that his body was no more fleſh and bones, but changed into as real a door as ever moved upon hinges? Our Saviour ſaith that he is a vine, *Joh.* 15. 1. And men may as well argue for a Tranſubſtantiation from hence as from the other place, and ſay that Chriſt after theſe words, was no more a man, but was then changed into as real a vine as ever grew in the ground, and bore grapes. But to talk after ſuch a vain and whimſical manner as this, is more fit for mad and diſtracted perſons, than for ſuch as pretend to Sobriety and Underſtanding.

VIII. *Their worſhipping of the Bread and Wine in the Sacrament of the Lord's Supper is contrary to the Word of God, and groſs Idolatry.*

We ſee that the Bread and Wine are bread and wine ſtill after Conſecration, tho' they be conſecrated and ſet apart to a ſacred uſe. And our Saviour and his Apoſtles have given us no Command nor Example

ample to worſhip them. And this is to make them Idols, and is contrary to a multitude of places in the ſacred Scriptures. This is flat contrary to the great Commandment, *Exod.* 20. 3: *Thou ſhalt have no other Gods before me:* For this is to make and have a multitude of Gods before him. And ſaith *Moſes*, Deut. 11. 28; *And a Curſe, if ye will not obey the Commandments of the Lord your God, but turn aſide out of the way which I command you this day, to go after other Gods which ye have not known.* And *Deut.* 28. 14. *And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other Gods to ſerve them.* But here is a new Breed of God's brought up, and (which is a deplorable thing) by ſuch as pretend to be the Diſciples of the bleſſed Jeſus, who came to teach us to worſhip and ſerve God alone in ſpirit and truth. God hath declared that he will not give his glory to another, *Iſa.* 42. 8. And therefore we muſt not give his Glory and ſacred Rights to the conſecrated Elements in the Lord's Supper. Our bleſſed Saviour hath told us, that we muſt worſhip and ſerve God only in a Religious manner, *Matt.* 4. 10; and *Luk.* 4. 8: And therefore we muſt be careful to keep this great Commandment, and not be ſo profane as to fall down and worſhip the bread that we eat. St. *Paul* chargeth this upon the Heathen as a grievous Crime, *Rom.* 1. 25; That they *changed the truth of God into a lye, and worſhipped and ſerved the creature, more than the Creator, who is bleſſed for ever, Amen:* And we muſt not now run into the like Crime, when we have ſo clear a Light ſhining before us: For if we do, we ſhall be greater ſinners in ſo doing, than the Heathens were. By theſe and many other places we may ſee, that this is contrary to the bleſſed Word of God, and groſs Idolatry to fall down and worſhip the Bread and Wine in the Sacrament, and to make Idols of them. From all ſuch Idols muſt we keep our ſelves, as St. *John* hath commanded us, 1 *Joh.* 5. 21; if we would not have our part in the Lake which burneth with fire and brimſtone, wherein we are told that Idolaters ſhall have their part. *Rev.* 21. 8.

IX. *Their pretending to ſacrifice and offer up Chriſt to God the Father for the Quick and Dead, is not agreeable to the ſacred Word of God.*

We are taught in the ſacred Scriptures, That Chriſt hath offered up himſelf once for all, and hath purchaſed Eternal Redemption for us, and that there is no need that he ſhould be offered up again for

our Salvation. *Heb.* 9. 12; ſaith the Apoſtle: *But by his own blood he entred in once into the holy place, having obtained Eternal Redemption for us.* And *ver.* 25, 26. *Nor yet that he ſhould offer himſelf often, as the high Prieſt entereth into the holy place every year with the blood of others. For then muſt he often have ſuffered ſince the foundation of the world; but now once in the end of the World, hath he appeared to put away ſin by the ſacrifice of himſelf.* And *ver.* 28. *So Chriſt was once offered to bear the ſins of many.* Chriſt was not to offer himſelf often, as the high Prieſt offered every year, but one offering was ſufficient; and by it hath he put away our ſins and obtained eternal Redemption for us, and there is no more need of his ſuffering again. And ſaith the Apoſtle, *Heb.* 10. 10. *By the which Will we are ſanctified thro' the offering of the body of Jeſus Chriſt once for all.* And *ver.* 12. *But this man after he had offered one ſacrifice for ſins for ever ſat down on the right hand of God.* And *ver.* 14. *For by one offering he hath perfected for ever them that are ſanctified.* By one offering hath our Saviour perfected and compleated his work of our Redemption, and there is now no more need of his being offered again, and it is but a vain thing to pretend to more offerings of him; and to pretend that the Bread is his real Body. We are taught that Chriſt is to dye no more; and therefore he cannot be ſacrificed and offered up to God the Father in the Maſs-ſervice. *Rom.* 6. 9, 10; ſaith the Apoſtle, *Knowing that Chriſt being raiſed from the dead dyeth no more, death hath no more dominion over him. For in that he dyed, he dyed unto ſin once; but in that he liveth, he liveth unto God.* Chriſt we ſee is no more to dye and return under the power and dominion of death again; and therefore it is a great piece of vanity and wickedneſs to pretend to ſacrifice and offer him up to God the Father for the ſins of men. We are *redeemed with the precious Blood of Chriſt*, 1 *Pet.* 1. 18—; and *without ſhedding of blood there is no remiſſion of ſins*, Heb. 9. 22. And how then can the Maſs-ſacrifices ſignify any thing? It was a very ſinful Crime in thoſe that put the Son of God to death; And how then can it be deemed an acceptable ſervice to God in thoſe that pretend to act it over again? This is a grand piece of impiety for men to pretend that they have ſuch Power over the bleſſed Son of God, as to ſacrifice and offer him up here at their own pleaſure, whenas we are aſſured by the ſacred Scriptures the word of Truth, That Chriſt is in Heaven at the right hand of God.

X. *Their keeping the Cup in the Sacrament from the Lay-people is not agreeable to the ſacred Scriptures.*

Our bleſſed Saviour gave the Cup in the Sacrament to all, and commanded that all his Diſciples ſhould drink of it. *Matt.* 26. 27. *And he took the Cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it.* Here our Saviour commandeth that all his Diſciples ſhould drink of the Cup; and his Command is as poſitive and clear as well can be. And *Luk.* 22. 17. *And he took the Cup, and gave thanks, and ſaid, Take this and divide it among your ſelves.* This we ſee is no leſs to be divided among them all than the bread was. And St. *Mark* tells us that they all drank of it. *Mar.* 14. 23. *And he took the Cup, and when he had given thanks, he gave it to them; And they all drank of it.* This is the plain and poſitive Command of our Saviour that all without any exception ſhould drink of the Cup in the Sacrament; and this we ſee all his Diſciples did. And St. *Paul* doth plainly ſhew that all are to drink of it, that partake of the bread. 1 *Cor.* 11. 26—. *For as often as ye ſhall eat this Bread and drink this Cup*—. *Whoſoever ſhall eat this Bread and drink this Cup of the Lord unworthily*—. *But let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* This we ſee is the Apoſtle's command that every one after due examination ſhould both eat of the Bread and drink of the Cup. The keeping the Cup in the Sacrament from Lay-perſons we ſee is flat contrary to the poſitive and expreſs Command of our Saviour and the Apoſtle.

XI. *The Practice of the Romiſh Church in reſpect of Marriages is not agreeable to the Word of God.*

Firſt, The prohibiting the Marriage of Clergy-men is not agreeable to the Word of God. The Word of God alloweth them to marry as well as other men, if they ſee good cauſe for it; and it is great Tyranny and an evil thing to deny them this Liberty. The Law of God allowed the Prieſts, and even the High Prieſts to marry, as we may ſee *Lev.* 21. 7—, and in ſeveral other places; *They ſhall not take a wife that is a whore, or profane, neither ſhall they take a woman put away from her husband: for he is holy unto his God*—. And *ver.* 13—; *And he ſhall take a wife in her virginity*—. The Prieſts might marry notwithſtanding

notwithſtanding God accounted them holy to himſelf, and would not ſuffer them to profane themſelves in many other reſpects wherein the Common People might profane themſelves. And we ſee that *Aaron* and his Sons were married men, and yet were the High Prieſts of the Jews; and that they married as they ſaw good, obſerving only the limitations of the Law of God. And the Goſpel doth allow all men liberty to marry, that ſee good cauſe for it. And it doth require that thoſe ſhould marry that have not the gift of continency, and cannot well otherwiſe keep themſelves chaſt; but it tolerates no whoredom at all. 1 *Cor.* 7. 2, ſaith St. *Paul*; *Nevertheleſs to avoid fornication, let every man have his own wife, and let every woman have her own husband.* Here is no exception, but all may marry that ſee need for it. And ſaith the Apoſtle, *Heb.* 13. 4; *Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.* And St. *Paul* doth plainly ſhew, that Biſhops and Deacons might be married men. 1 *Tim.* 3. 2. *A Biſhop then* (ſaid he) *muſt be blameleſs, the husband of one wife*—. He that had not married one Wife, and put her away, and married another, as the Jews ſometimes did; but had married but one Wife, he might be a Biſhop. And ſo might the Deacons be married men, as we may ſee, *ver.* 8—. And St. *Paul* alloweth Biſhops and Elders to be married men in his Inſtructions to *Tit.* 1. 5—. And it doth appear that St. *Peter* the Apoſtle was a married man, mention being made of his Wives Mother. *Matt.* 8. 14. *Mar.* 1. 30. 1 *Cor.* 9. 5. And the Apoſtle tells us that it is better to marry than to burn. 1 *Cor.* 7. 9. *But if they cannot contain, let them marry; for it is better to marry, than to burn.* Such as are in danger to be tempted to wickedneſs, are not only allowed, but adviſed to marry and keep themſelves pure, and not to fall to Whoredom. And the Apoſtle ſheweth that the forbidding of Marriage is a ſinful and evil thing. 1 *Tim.* 4. 1—. *Now the Spirit ſpeaketh expreſly* (ſaith he) *that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits and doctrines of Devils*—; *Forbidding to marry*—. This is one thing that theſe ſinful men would do: And hereby we ſee that it is an unlawful thing to prohibit marriage and to keep any Order of men from their liberty herein, which God hath granted to all. The Practice of the Romiſh Church is not agreeable to the ſacred Scriptures, in not ſuffering the Clergy to marry. To prohibit Marriage, and to tolerate Whoredom is flat contrary to the ſacred Word of God.

Secondly,

Secondly, The Romiſh Church doth tolerate Inceſtuous Marriages, and the Popes do grant Diſpenſations for ſuch Marriages as are forbidden by the Word of God.

God hath forbidden all Inceſtuous Marriages in the Book of *Leviticus*, and told us what perſons we are to marry. *Lev.* 18. 5 —. *None of you ſhall approach to any that is near of kin to him, to uncover their nakedneſs, I am the Lord.* And the ſeveral degrees of perſons that we are not to approach to, are mentioned in this Chapter and in the twentieth Chapter of this Book. And here we may ſee that the marrying a Brother's Wife is unlawful. *Lev.* 18. 16. *Thou ſhalt not uncover the nakedneſs of thy brother's wife, it is thy brother's nakedneſs.* And Lev. 20. 21. *And if a man ſhall take his brother's wife, it ſhall be an unclean thing.* And *John* Baptiſt told *Herod* that it was not lawful for him to have his Brother's Wife. *Matt.* 14. 3 —. *For Herod* (ſaith St. *Matthew*) *had laid hold on John, and bound him, and put him in priſon for Herodias ſake, his brother Philip's wife. For John ſaid unto him, It is not lawful for thee to have her.* But notwithſtanding theſe plain and poſitive Commands of God, the Popes at their pleaſure will grant Diſpenſations for the marrying of ſuch perſons as are here forbidden, and for marrying a Brother's Wife.

Thirdly, The Practice of the Romiſh Church in diſſolving of lawful Marriages is not agreeable to the Word of God.

When a Marriage is lawfully contracted and duely ſolemnized, it is not to be diſſolved but only upon the account of Fornication. This is our Saviour's determination in this Matter. *Matt.* 5. 31. —. *It hath been ſaid, whoſoever ſhall put away his wife, let him give her a writing of divorcement: But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery; and whoſoever ſhall marry her that is divorced, committeth adultery.* And Matt. 19. 3 —. *The Phariſees came unto him, tempting him and ſaying unto him: Is it lawful for a man to put away his wife for every cauſe? And he anſwered and ſaid unto them; Have ye not read, that he which made them at the beginning, made them male and female? And ſaid, for this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife, and they twain ſhall be one fleſh* —. *What therefore God hath joined together, let not man put aſunder.* And again, *Mar.* 10. 8 —. *And they twain ſhall be one fleſh, ſo then they are no more twain but one fleſh. What therefore God hath joined together, let no man put aſunder.* This we ſee is a ſacred Knot, and a work that God hath done, when it is lawfully done

done according to his order, and not to be diſſolved by man, except in the caſe of Fornication. And ſaith St. *Paul*, 1 *Cor.* 7. 10, 11. *And unto the married I command, yet not I, but the Lord; Let not the wife be ſeparated from her husband: But and if ſhe be ſeparated, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife.* Chriſtians are not to put away their Wives, but were even to keep their Heathen Wives, if they would live with them, and not leave their Husbands becauſe they were Chriſtians. But notwithſtanding Marriage is ſo ſacred a thing, and we are commanded not to diſſolve it, yet the Church of *Rome* doth diſſolve the Marriage of all Prieſts; and we ſee that the Marriage of the Clergy is as lawful as the Marriage of other men. This we ſee is flat contrary to the expreſs Word of God. In theſe matters concerning Marriages it is clear that their Practice is not agreeable to the ſacred Word of God.

XII. *Their Doctrine of Purgatory, and their Maſſes and Prayers and Abſolutions for the delivering of men from thence, are not agreeable to the ſacred Scriptures.*

And firſt, we may ſee that the places alledged to prove theſe, will prove no ſuch thing. Our Saviour hath told us, *Matt.* 12. 32; That *whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world or age, neither in the world* or age *to come.* But this place doth not prove that any ſins ſhall be forgiven in another world, which are not forgiven in this. This only ſhews that no pardon at all was to be granted to this ſin. And ſo it is explained in St. *Mar.* 3. 29. *But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal Damnation.* This place in St. *Matthew* is clearly explained to us by the Spirit of God, how we are to underſtand it; and nothing like Purgatory we ſee can be drawn from it. And we may ſee that ſuch expreſſions as theſe in the Scriptures prove nothing at all to this purpoſe. Our Saviour ſaith concerning the man that was born blind, *Joh.* 9. 3, *Neither hath this man ſinned, nor his parents.* But this is no proof that other men do ſin before they are born into the World: Nor does this place prove that ſins ſhall be forgiven in another world, which are not forgiven in this. And if ſome ſins were to be forgiven in another World, that would belong to God, and men here upon earth have nothing to do to order the affairs of the World to come, and are in ignorance as concerning the

the State and Condition of the greateſt part of particular men, tho' ſomething may be known concerning a few. And great arrogancy and vanity it is for men here to pretend to order the affairs of the World to come and another life.

Again ſaith our Saviour, *Matt.* 5. 25, 26; *Agree with thine Adverſary quickly whileſt thou art in the way with him, leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.* Here our bleſſed Saviour doth exhort and perſuade men to repent and amend their lives, and to make ſatisfaction for all the Injuries and Wrongs that they have done to others, whilè it may be done here in this World; and lets them know, that if they do not take this wiſe courſe to make ſatisfaction now, they ſhall hereafter be dealt with with great rigor and ſeverity, like one that ſuffers the extremity of the Law, and is not releaſed from priſon till he hath paid the uttermoſt farthing that was due from him. Theſe words [*till thou haſt paid*—] do not prove that ſuch an one ſhall be releaſed, but are rather to be underſtood of lying in hell for ever. But here is nothing like Purgatory, and no proof that men ſhall be delivered from thence by Abſolutions and Prayers and Maſſes, *&c:* But this place, inſtead of proving of Purgatory, is a ſtrong argument to prove that there is no ſuch place. For here we ſee that our Saviour doth exhort men to take ſuch a courſe in due time that they may not be caſt into priſon; and if they will be wiſe betimes and take care, he ſheweth that men may eſcape this priſon and not come into it at all; And when men are caſt into this priſon, he doth plainly affirm that they cannot be diſcharged from thence by Abſolutions, nor be begged and bought out thence by Prayers and Maſſes, *&c.*

Again we read of the Holy *Jeruſalem*, Rev. 21. 27; That *there ſhall in no wiſe enter into it any thing that defileth* —. But this is no proof at all that men muſt be purged in Purgatory after death; And the Word of God doth plainly teach us that we are to be purged and cleanſed other ways. We are cleanſed and ſanctified by Baptiſm, by the Word and Spirit of God, and by the blood of Chriſt, and not by Purgatory after death. 1 *Cor.* 6. 11. *But ye are waſhed* (ſaith St. *Paul*) *but ye are ſanctified, but ye are juſtified in the Name of our Lord Jeſus Chriſt, and by the Spirit of our God.* And ſaith our Saviour, *Joh.* 15. 3; *Now ye are clean thro' the Word which I have ſpoken*

unto you. And *Epheſ.* 5.25——, ſaith the Apoſtle, *Even as Chriſt alſo loved the Church, and gave himſelf for it: That he might ſanctify and cleanſe it with the waſhing of water by the Word. That he might preſent it to himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh.* And ſaith St *John*, 1 Joh. 1.7; *But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.* Here we ſee how men are cleanſed and purified and made fit to enter into the Holy *Jeruſalem:* And here we ſee that there is no need of Purgatory, and that men are not cleanſed and purified this way; but that they are purified by the Ordinances of Chriſt, by repentance and forſaking of their ſins and evil ways, by being baptized into the Chriſtian Religion, and living of holy and innocent lives according to the Doctrine and Commands thereof; and by the precious blood of Chriſt, and by the Holy Spirit of God. Theſe Texts of Scripture do plainly prove to us that there is no ſuch place as Purgatory, becauſe there is no need of it, and men are not cleanſed and purified by it, but are purified by other ways and means. Nothing like Purgatory can be gathered from this place in the *Revelation* chap. 21. ver. 27.

Again ſaith St. *Peter*, 1 Pet. 3.18, 19; *For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God, being put to death in the fleſh, but quickned by the Spirit. By which alſo he went and preached unto the ſpirits in priſon.* And theſe Spirits the Papiſts would have to be in Purgatory, and that Chriſt by his Spirit went to preach to them. But this will prove nothing to their purpoſe. For theſe are thoſe ſinful Wretches that were diſobedient in the days of *Noah*, and then it was that Chriſt preached to them by his Spirit in *Noah* and the righteous men in thoſe days. And thus ſaith St. *Peter*, ver. 19, *By which alſo he went and preached unto the ſpirits in priſon: Which ſome time were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the Ark was a preparing.* And while the long-ſuffering of God waited for their repentance in the days of *Noah*, then it was that Chriſt preached to them by his Spirit in *Noah* and other pious men perhaps too: For it was the Spirit of Chriſt that was in *Noah* and the Prophets. But they being then diſobedient, and abuſing God's Mercy and Long-ſuffering, and refuſing to amend their ſinful lives, are now in hell eternally damned, and not in Purgatory, and the Long ſuffering of God doth now no longer wait for their repentance; and here is no proof that

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Chriſt preached to any ſuch ſpirits in priſon after his death. And it doth appear that theſe ſinners are like to periſh for ever from 2 *Pet.* 2. 4— : *For* (ſaith he) *if God ſpared not the Angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs to be reſerved unto judgment: And ſpared not the old World, but ſaved Noah the eight perſon a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly—.* Here we ſee that theſe wicked and ungodly men are reckoned with the Angels that ſinned and are caſt down to hell: And from hence it doth appear that they are like to periſh for ever, and that they are not in any Purgatory out of which they are like to be delivered. Here in this place of St. *Peter* [1 *Pet.* 3. 19.] there is nothing that looks like the Popiſh Purgatory out of which men are to be delivered by Prayers and Maſſes and Popiſh Abſolutions.

Again ſaith St. *Paul*, 1 Cor. 3. 15; *If any man's work ſhall be burnt, he ſhall ſuffer loſs, but he himſelf ſhall be ſaved; yet ſo as by fire.* And this ſome Papiſts would have to be the fire of Purgatory. But it is clear that the Apoſtle aſſerteth no ſuch thing as Purgatory here. The Apoſtle here doth ſhew that this was to be a fiery Tryal, to try every man's work of what ſort it was; and that if a man's work ſhould be burnt in this Tryal and be found to be nought, he ſhould very narrowly eſcape and be ſaved as by fire. He doth not here poſitively affirm that he ſhall be ſaved by fire, but uſeth it as a ſimilitude to expreſs the difficulty of ſuch a man's being ſaved; That he ſhall be ſaved juſt as a man is ſaved by or out of the fire when his houſe is on fire about him, and there is but one ſtep between him and death: *Ver.* 11— ſaith St. *Paul*; *For other foundation can no man lay, than that is laid, which is Jeſus Chriſt. Now if any man build on this foundation, gold, ſilver, precious ſtones, wood, hay, ſtubble: Every man's work ſhall be made manifeſt; for the day ſhall declare it, becauſe it ſhall be revealed by fire, and the fire ſhall try every man's work of what ſort it is. If any man's work abide which he hath built thereupon, he ſhall receive a reward. If any man's work ſhall be burnt, he ſhall ſuffer loſs, but he himſelf ſhall be ſaved, yet ſo as by fire.* Here it is clear that the Apoſtle ſpeaketh of ſome day of Tryal, ſome ſuch Judgment as came upon the Jews, as ſeems probable. And here we ſee that thoſe that built upon the foundation of Chriſt ſound Doctrines and good pious works according to the Goſpel of Chriſt, ſuch as would abide the fiery Tryal of this Day, and the ſtrict examination of Almighty God; (as gold and ſilver will abide the fire) thoſe we ſee were to receive a reward, and were like to ſpeed well; and here is no mention made

that they ſhould eſcape and be ſaved as by fire in ſuch a hazardous and difficult manner. But thoſe that ſhould build corrupt Doctrines and ſinful Works upon this foundation, ſuch as would not abide the fiery Tryal of this Day (as Wood and Hay and Stubble will not abide the fire) ſuch men were like to ſuffer loſs, and be in extreme danger, and their deliverance would be like the delivering a man out of the fire, when he is juſt ready to be ſwallowed up with deſtruction. To eſcape by or out of the fire, is a common expreſſion to ſignify a narrow eſcape out of ſome great danger. *Pſal.* 66. 12; ſaith the Pſalmiſt, *We went thorow fire, and thorow water* —: That is, not thro' Purgatory, as is clear enough, becauſe it was in this World, but thro' great hardſhips and dangers. And *Amos* 4. 11. *I have overthrown ſome of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand pluckt out of the burning*—. That is, ye were preſerved from deſtruction juſt when it was ſeizing upon you, like as a brand or ſtick is preſerved from being burnt, when it is ſnatched out of the very fire. And ſo *Zec.* 3. 2. *Is not this a brand pluckt out of the fire?* And ſaith St. *Jude* ver. 23; *And others ſave with fear, pulling them out of the fire:* That is, delivering them from the great danger that they were in. And to be ſaved, by fire, is to be ſaved from periſhing by it; as St. *Peter* uſeth the like expreſſion of being ſaved by water, that is from periſhing by water. 1 *Pet.* 3. 20. *While the ark was a preparing, wherein few, that is eight ſouls were ſaved by water:* That is, from being deſtroyed with the Flood which drowned the old World. And ſo St. *Paul* uſeth, *by fire*, here in this place. When ſuch a Day of Tryal and Judgment cometh upon men, God of his great Mercy may deliver ſome from the fire of Deſtruction, when they have deſerved and are ready to periſh by it, who will afterwards be truly thankful for ſuch a Mercy and make a good uſe of it, and have not provoked him in ſuch a high degree and ſinned ſo preſumptuouſly againſt him as others have done. In all theſe places that are alledged for the proving of the Romiſh Purgatory we ſee, that there is nothing like it; and that theſe very places do plainly prove to us that there is no ſuch place as Purgatory where men are tormented, and from which men are to be delivered by Maſſes and Prayers and Papal Abſolutions.

Secondly, We may ſee that this is confirmed by many places more in the Sacred Scriptures, that there is no ſuch place as Purgatory. And

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tia in the Romiſh Purgatory after death; and therefore it is manifeſt that there is no ſuch place as Purgatory where men are to be tormented and fitted for Heaven and Happineſs. *Eccleſ.* 9. 10; ſaith the Preacher; *Whatſoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave whether thou goeſt.* Here the Divine Preacher ſheweth that all our work is to be done and compleated here in this World, and that there is no place for work or action in the grave after death. And ſaid he, Eccleſ. 11. 3; *If the tree fall toward the ſouth, or toward the north; in the place where the tree falleth, there it ſhall be.* And hereby he ſeemeth to intimate unto us, that men at death fall like trees, and cannot afterwards alter their condition. And ſaith our Saviour, *Joh.* 9. 4; *I muſt work the work of him that ſent me, while it is day; the night cometh when no man can work.* And this night, we may be ſure, will come at death, tho' our Lord here may have ſome reſpect to Perſecution too. And ſaith St. *Paul*, Phil. 2. 12; *Work out your own ſalvation with fear and trembling.* Here the Apoſtle doth plainly ſhew that every one is to work out his own Salvation here in this World, and exhorts us to do it with exceeding great care, and lets us plainly ſee that it is not to be done by the Prayers and Abſolutions of others after we are dead. And ſaith the Apoſtle, *Heb.* 3. 13; *But exhort one another while it is called to day—*; Hereby alſo ſhewing that our work is to be done here before death. And at the great Day of Judgment every one is to be judged according to the things that he hath done here in the body. 2 *Cor.* 5. 10. *For* (ſaith St. *Paul*) *we muſt all appear before the judgment ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* According to the things done here in the body in this world, are men to be judged at the laſt day, and here is no regard that is to be had to the matters of Purgatory, which ſhews that there is no ſuch place. And after death we may ſee that the righteous ceaſe from their labor and are at reſt, and therefore are not laboring and tormented in the fire of Purgatory. *Job.* 3. 12, 13, *Why did the knees prevent me? or why the breaſts, that I ſhould ſuck? For now ſhould I have ſlept; then had I been at reſt; with Kings and Counſellors of the earth—.* And *ver.* 17. *There the wicked ceaſe from troubling, and there the weary be at reſt.* *Job* concluded that he ſhould be at reſt as ſoon as he was out of this troubleſome world, and that other righteous men ſhould be ſo too; and yet he had perfect knowledge of a world to come; *Job* 19. 25—. And *Daniel* was to be at reſt. *Dan.* 12. 13. *But go thou thy way till the end be; for thou ſhalt reſt, and ſtand in the lot at the end*

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of.

of the days. And ſaith the Prophet, *Iſaiah* 57. 1—, *None conſidering that the righteous is taken away from the evil to come. He ſhall enter into peace.* From evil here in this world is the righteous man taken; and when he departs hence, he enters into peace and reſt. And ſaith the Apoſtle, *Heb.* 4. 9—; *There remaineth therefore a reſt to the People of God. For he that is entred into his reſt, he alſo hath ceaſed from his own works, as God did from his. Let us labor therefore to enter into that reſt, leaſt any man fall after the ſame example of unbelief.* A reſt remaineth to the People of God after this life is ended, and here we are to labor that we may enter into it. And ſaith St. *John*, Rev. 14. 13; *And I heard a voice from Heaven ſaying unto me, Write, Bleſſed are the dead which dye in the Lord from hence forth, yea ſaith the Spirit, that they may reſt from their labors, and their works do follow them.* Thoſe that dye in Chriſt are bleſſed and happy, and are then to reſt from their labors, and not to be tormented in Purgatory.

2, We may conclude from hence alſo that there is no Purgatory, becauſe the body has need to be purified as well as the ſoul, and muſt be purified before it goes to Heaven; but the body is not purified in Purgatory, and therefore we may conclude that the ſoul is not purified in any ſuch place. It is more likely that the body ſhould be purified in ſuch a fire, than that the ſoul ſhould be ſo; but the body lyes here in the grave with us until the reſurrection, and is not purified by Purgatory: And yet the body muſt be purified before it can go to Heaven. For the Apoſtle hath told us, That *fleſh and blood cannot inherit the Kingdom of Heaven*, and that *corruption doth not inherit incorruption*, 1 *Cor.* 15. 50. But our bodies are to be glorified and ſpiritualized by our bleſſed Lord. *Phil.* 3. 20—. *For our converſation is in Heaven, from whence alſo we look for the Saviour the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able to ſubdue all things unto himſelf.* The body is to be purified before it can go to Heaven; but it is certain that the bodies of men dead are in the grave and not in Purgatory, and that the bodies of the righteous are to be changed and glorified by our bleſſed Saviour; and we may be ſure alſo that the ſouls of the righteous are purified by him. When we by the grace of God, have done what we can to purify our ſouls, we may be ſure that our bleſſed Saviour will complete this purity, and preſent them without ſpot before the Throne of God; as I have ſhewed before. This clear proof before our eyes, that the bodies of men departed are not in Purgatory but in monuments and graves here upon earth, doth make it more

more evident that there is no ſuch place as Purgatory, but that it is a vain Fiction and a meer Fable. All Receptacles of the dead ſhall at the laſt day deliver up the bodies of men that are in them, and are there to remain till that day according to *John*'s Viſion. *Rev.* 20. 13. *And the ſea gave up the dead which were in it; and death and hell* (or the Grave) *delivered up the dead which were in them; and they were judged every man according to their works.* In the ſeveral receptacles, where the bodies of men are and ſhall be repoſed and laid up, are they to abide till the general day of Judgment, and are then and not before to be delivered up.

And if there were any need that men ſhould be purifyed in Purgatory before they can be fit for Heaven, there would be the ſame need and neceſſity that the laſt generation of men ſhould be purifyed herein before they could be fit for Heaven: But we are taught by St. *Paul*, that at the laſt day the dead ſhall be raiſed up, and that the living ſhall then be changed and ſo go with them ſtrait to Judgment to meet the Lord, and that the righteous ſhall from thenceforth abide with him for ever. 1 *Cor.* 15. 51. *Behold* (ſaith he) *I ſhew you a Myſtery; we ſhall not all ſleep* (that is, die) *but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trump; for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed:* That is, thoſe of us that ſhall be then living. And 1 *Theſſ.* 4. 15—, ſaith he; *For this we ſay unto you by the word of the Lord, That we which are alive, and remain unto the coming of the Lord, ſhall not prevent them which are aſleep: For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel, and with the trump of God; and the dead in Chriſt ſhall riſe firſt: Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air; and ſo ſhall we ever be with the Lord.* The laſt generation of men ſhall be changed and ſo go ſtrait away to meet the Lord and to Judgment; and the righteous of them are then to abide with the Lord for ever; and they go not to any Romiſh Purgatory. And they prove to us that there is no neceſſity of any ſuch place, and that in truth and reality there is no ſuch place at all.

3. We may ſee that it is not our duty to pray for the dead, and that our Prayers in ſuch caſes are like to avail nothing, and therefore that Prayers and Maſſes and Abſolutions for the dead are altogether vain. We have no Example in the Word of God for any ſuch practice, and we may ſee by *David*'s Example that we are not to pray for the dead.

dead. 2 *Sam.* 12. 23— *But now he is dead* (ſaith he) *wherefore ſhould I faſt? I ſhall go to him, but he ſhall not return to me.* Here we ſee that *David* ceaſed from all religious duties upon the account of the Child, as ſoon as he knew that he was dead, and concluded that it was now to no purpoſe for him to Pray and Faſt for it any more. And ſaith St. *Paul*, 1 *Theſſ.* 4. 13—, *But I would not have you ignorant, brethren, concerning them which are aſleep, that ye ſorrow not even as others which have no hope. For if we believe that Jeſus died, and roſe again; even ſo them alſo which ſleep in Jeſus, will God bring with him.* The Apoſtle here forbiddeth immoderate ſorrow for the dead, and ſheweth that good men do ſleep and reſt in Chriſt, and ſhall be raiſed up again: But here is not a word of Purgatory, or of praying and ſaying Maſſes for the dead, where the Apoſtle ſpeaketh of the concerns of the dead. And the Scriptures do ſhew that Prayers and Maſſes and Abſolutions cannot profit the dead. *Pſal.* 49. 7— ſaith the Pſalmiſt; *None of them can by any means redeem his brother, nor give to God a ranſom for him* (*For the redemption of their ſoul is precious, and it ceaſeth for ever*) *That he ſhould live for ever and not ſee corruption.* And ſaith God, *Ez.* 14. 14; *Tho' theſe three men, Noah, Daniel, and Job were in it, they ſhould deliver but their own ſouls by their righteouſneſs, ſaith the Lord God.* By theſe places we may ſee that it is very great Vanity to pretend to deliver the Souls of men in another World, ſeeing ſuch pious and holy men, and ſuch favourites of God were not able to effect any ſuch deliverance in this World. And the Apoſtle tells us plainly, That *every one ſhall bear his own burden*; Gal. 6. 5. But to be delivered by the Services of others is not to bear ones own burden. We may ſee that Prayers and Maſſes and Abſolutions for the dead are very vain, and that it is not our duty to pray for them.

4. We may ſee that all men are reduced to two ſorts, *viz.* the Righteous and the Wicked; That there are but two ways for them to go, to happineſs and to miſery; That the Righteous enter into a ſtate of happineſs upon their departure hence and go not into torment and puniſhment, and that the Wicked enter into a ſtate of miſery and are never like to be releaſed out of it; And therefore that there is no ſuch place as Purgatory where men ſhall be tormented for a time and afterwards releaſed from it. The ſacred Scriptures do all along rank men into theſe two ſorts of Righteous and Wicked, tho' ſometimes by other names, as the Evil and the Good, the Juſt and the Unjuſt, the Saints and the Sinners, the Children of God and the

the Children of the wicked One, Believers and Infidels, &c. Under theſe two ſorts doth our bleſſed Lord comprehend all men. *Matt.* 5. 45. *That ye may be the Children of your Father which is in Heaven; For he maketh his ſun to riſe on the Evil and on the Good, and ſendeth rain on the Juſt and on the Unjuſt* —; that is, upon all men. And ſo *Matt.* 13. 49. and 25. 33. We may ſee alſo that there are but two States of Life which men are to enter into after death, the one of joy and happineſs, the other of ſorrow and miſery. *Matt.* 7. 13 — ſaith our Lord; *Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way which leadeth to deſtruction, and many there be which go in there at; Becauſe ſtrait is the gate and narrow is the way which leadeth unto life, and few there be that find it.* And *Matt.* 18. 8 —. *Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee: It is better for thee to enter into life halt or maimed, rather than having two hands, or two feet to be caſt into everlaſting fire.* And to this effect, *Mar.* 9. 43 —. And again, *Matt.* 25. 21 — 46. In all theſe and the like places we ſee that there are only two places and States for men to enter into after death; the one of joy and happineſs, the other of torment and miſery; and that all men are like to enter into one of theſe two States of Life, and that there is no third State and Condition for them to enter into.

Again we may ſee that the Righteous and juſt after their departure hence do enter into a State of Joy and Happineſs, and therefore that they are not tormented in Purgatory. They enter then into reſt, as I have ſhewed before, and therefore not into Purgatory. And of *Lazarus* in the parable it is ſaid that he was carried preſently after death into *Abraham*'s boſom. *Luk.* 16. 22. *And it came to paſs that the beggar dyed, and was carried by the Angels into Abraham's boſom* —. And we may be ſure that *Abraham* the Friend of God is not in Purgatory and torments. And this place ſheweth as much, becauſe the rich man went to a quite different ſtate, to hell and torments, and *Lazarus*'s condition is oppoſed to his; and he is ſaid to be comforted, and therefore certainly not in miſery and torments. *ver.* 25. *But Abraham ſaid, Son, remember that thou in thy life time receiveddſt thy good things, and likewiſe Lazarus evil things, but now he is comforted, and thou art tormented.* Here we ſee in this parable that *Lazarus* was carried ſtrait away after death into *Abraham*'s boſom into a place of comfort and joy, and that he went not into any ſuch place as Purgatory: And hereby are we inſtructed that all righteous men ſhall be conveyed as ſoon as they are dead to a place of comfort and joy. And our

bleſſed Lord commended his ſpirit into the hands of God the Father, when he was expiring upon the Croſs. *Luk.* 23. 46. *And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit, and having ſaid thus, he gave up the ghoſt.* He commended his ſpirit into the hands of God the Father, and thither certainly it went. And by this example of the Captain of our Salvation are we taught to do the like, and to commend our ſouls at the hour of death into the hands of Almighty God; and may be ſure that all righteous mens ſouls go thither, and not into Purgatory. And St. *Stephen* commended his ſpirit to our bleſſed Lord. *Acts* 7. 59. *And they ſtoned Stephen calling upon God and ſaying, Lord Jeſus receive my ſpirit.* Into the hands of our bleſſed Lord did he commend his ſpirit; and there is no doubt but that thither it went even to our bleſſed Lord where he ſaw him ſtanding at the right hand of God; *ver.* 56; and not into any Purgatory. And St. *Paul* concluded that he ſhould be with Chriſt as ſoon as he was dead; and Chriſt is at the right hand of God, as the ſacred Scriptures teſtifie. 2 *Cor.* 5. 8. *We are confident, I ſay* (ſaith he) *and willing rather to be abſent from the body, and to be preſent with the Lord.* And *Phil.* 1. 23. *For I am in a ſtrait betwixt two* (ſaith he) *having a deſire to depart, and to be with Chriſt, which is far better.* He concluded that when he departed hence he ſhould be with Chriſt: And Chriſt is at the right hand of God, as theſe places ſhew, *Rom.* 8. 34. *Epheſ.* 1. 20. *Col.* 3. 1. St *Paul* doth plainly ſhew that righteous men go to Heaven as ſoon as they dye and depart hence; and that they go not to any ſuch place as Purgatory. And as for *Elijah*, we are told that he went body and ſoul ſtrait away to Heaven. 2 *King.* 2. 11. *And it came to paſs as they ſtill went on, and talked, that behold there appeared a chariot of fire, and horſes of fire, and parted them both aſunder, and Elijah went up by a whirlwind into Heaven.* Here we plainly ſee that *Elijah* was carried ſtrait away by this whirlwind into Heaven both body and ſoul, and went not to be purified firſt in any Romiſh Purgatory. We read alſo of *Enoch* that God took him; *Gen.* 5. 24. And this doth ſhew that God took him to himſelf, and that he ſent him not to any Romiſh Purgatoy. And we may ſee that the Penitent Thief went immediatly into the Paradiſe of God. *Luk.* 23. 42 —. *And he ſaid unto Jeſus, Lord remember me when thou comeſt into thy Kingdom. And Jeſus ſaid unto him, verily I ſay unto thee, to day ſhalt thou be with me in Paradiſe.* The Penitent Thief was immediately after his death to be with our bleſſed Lord, and therefore not in any Purgatory, but in the Paradiſe of Heaven a place of joy and happineſs; 2 *Cor.* 12. 2—. It is clear that

righteous

righteous men immediately after death go to a place of joy and happineſs, and are not to be tormented in any Purgatory.

And as for the Wicked they are like to go to Hell a place of torment and miſery, and are not like to be releaſed from thence at all. This is ſhewed by the Parable of the Rich man, that the Wicked immediately after death go to Hell, and are like to abide there for ever. *Luk.* 16. 22— *The rich man alſo died and was buried; and in hell he lift up his eyes, being in torments*—. Here we ſee that he went preſently to Hell a place of torments. And he could obtain no eaſe nor comfort, and no releaſe from this place. *Ver.* 24—; *And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life time receivedſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulf fixed, ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence.* Here it is plain that he could obtain no eaſe nor comfort, and that this ſmall requeſt would not be granted him: And by the Gulf here, *Abraham* ſheweth that it was not in his power to help and relieve him; and that his condition was not to be altered. And in the verſes following he deſireth that his Brethren at his Father's houſe might be warned to take care in time that they came not into this place of torment; but he doth not deſire that they or any perſons elſe upon earth ſhould pray for him: For if it were not in *Abraham's* power to help him, much leſs in theirs. And it doth appear that the torments of Hell are everlaſting, and that there is no help for men when they are there. *Matt.* 18. 8— ſaith our Saviour; *Than having two hands or two feet, to be caſt into everlaſting fire.* And *Matt.* 25. 41—. *Depart from me ye curſed into everlaſting fire*—. And *ver.* 46. *And theſe ſhall go away into everlaſting puniſhment.* And *Mar.* 9. 43. *Than having two hands, to go into Hell, into the fire that never ſhall be quenched; where their worm dieth not, and the fire is not quenched.* And *Rev.* 14. 11. ſaith St. *John*; *And the ſmoak of their torment aſcendeth up for ever and ever; And they have no reſt day nor night, who worſhip the Beaſt and his Image*—. And *Rev.* 20. 10. *And the Devil that deceived them, was caſt into the lake of fire and brimſtone, where the Beaſt and the falſe Prophet are, and ſhall be tormented day and night for ever and ever.* By theſe and ſuch places it doth appear that the Wicked are like to be tormented in Hell for ever, and are not to be releaſed from thence: And that

all Prayers and Maſſes and Papal Abſolutions will ſignifie nothing at all to them, and cannot deliver them from thence. And now ſeeing all men are ranked under theſe two ſorts of Righteous and Wicked; ſeeing there are but two places and ſtates to go to after death, *viz.* Heaven and Hell; ſeeing the Righteous after death upon their departure hence go into Heaven a place of joy and happineſs, and the Wicked go to Hell where they are to abide for ever, and from whence they cannot be delivered; It is from hence alſo manifeſt that there is no ſuch place as the Romiſh Purgatory, and that it is a meer fiction and ſinful deluſion. It it clear that the Doctrine and Practice of the Romiſh Church concerning Purgatory are not agreeable to the ſacred Scriptures, and that a multitude of places therein do bear teſtimony againſt them.

XIII. *Their ſelling of Pardons and Indulgences for Money is not agreeable to the bleſſed Word of God.*

The ſacred Scriptures do ſhew that there is no Pardon to be had for mens ſins, except they repent of them and forſake them, and become new and reformed men: And a wicked thing it is to pretend to pardon them before they are ſo. *Iſa.* 55. 7, ſaith the Prophet; *Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* Upon this condition of repenting and forſaking of ſin, and returning to God, he will pardon, but not elſe. And this God ſheweth, *Ez.* 18. 21; *But if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not dye.* And *ver.* 24 *But when the righteous turneth away from his righteouſneſs, and committeth iniquity, and doth according to all the abominations that the wicked man doth, ſhall he live? all his righteouſneſs that he hath done ſhall not be mentioned: In his treſpeſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die.* Here we ſee, *ver.* 20, that the ſoul that ſinneth muſt die and not be pardoned except he repent; but upon repentance and amendment here is mercy and pardon to be had, but not without it. And ſaith our Saviour, *Luke* 13. 3; *Except ye repent, ye ſhall all likewiſe periſh.* And *Luk.* 24. 47. *And that repentance and remiſſion of ſins ſhould be preached in his Name among all Nations.* Repentance is to be preached to all as the condition of pardon and remiſſion of ſins. And ſaith St. *Peter* to *Simon Magus*,

Magnum, Acts 8. 22; *Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee.* This was the way that St. *Peter* preſcribed to have his ſins forgiven; *viz.* to repent and humbly to pray to God for pardon and forgiveneſs: And he hath ſet us no example of ſelling of pardons, but the quite contrary. And he hath ſhewed us that Spiritual Gifts and Powers are not to be ſold and bought for Money. *Ver.* 18—, *And when Simon ſaw that thro' laying on of the Apoſtles hands the Holy Ghoſt was given, he offered them money, ſaying, give me alſo this power, that on whomſoever I lay hands, he may receive the Holy Ghoſt. But Peter ſaid unto him, thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.* The gifts of God are not to be bought with Money: And from hence it doth appear that the Pardons of men's ſins ought not to be ſold for Money; and that ſuch Pardons are but miſerable Deceits to the poor deluded Souls that buy them. And ſaith our Saviour to his Apoſtles when he ſent them forth; *Matt.* 10. 8. *Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: Freely ye have received, freely give.* This is the Command of our bleſſed Lord that his gifts ſhould be freely communicated to all perſons that were capable of them and well qualified for them, and not ſold in ſuch a covetous manner for ſinful gain. And ſaith St. *Peter*, 1 Pet. 1. 18—, *For as much as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation—. But with the precious blood of Chriſt, or of a lamb without blemiſh and without ſpot.* It is this Blood that hath redeemed us, and this Blood and not ſilver and gold, muſt procure us the pardon of our ſins. By theſe places (without drawing a multitude more together here, which might be alledged to this purpoſe) it is plain that the Popiſh way of ſelling pardons is not at all agreeable to the ſacred Scriptures, but contrary to them.

XIV. *The Practice of the Romiſh Church in depoſing and dethroning of Emperors Kings and Princes, and turning them out of their Empires Kingdoms and Dominions; and abſolving their Subjects from their Oaths of Allegiance, and from all Fidelity and Obedience to them, is directly contrary to the Word of God.*

This is very great wickedneſs to turn Princes out of all their Rights and Dominions, and to tolerate Rebellion Perjury and Regicide, and ſuch

ſuch black and bloody Crimes; and to involve whole Kingdoms in diſmal War and Blood. This is not to act like a Servant of Chriſt the Prince of Peace, to turn whole Kingdoms thus into Diſorder and Confuſion, and to ſet men to kill and deſtroy one another, and to command them to commit ſuch wicked things as theſe, and to violate the ſacred Commands of God to the contrary. The High Prieſts among the Jews were ſubject to their Kings and Princes, and did not Lord it over them at this rate. *Aaron* was ſubject to *Moſes*, tho' the younger Brother, becauſe he was the ſupreme Magiſtrate among them. *David* and *Solomon*, and the reſt of the Kings of the Jews did Rule as Supreme Governors, and the High Prieſts were ſubject and obedient to them. And we read not that ever our bleſſed Lord and his Apoſtles did depoſe and dethrone any Kings and Emperors becauſe they would not preſently ſubmit to them, or gave any command that they ſhould be depoſed and removed upon any ſuch account. We cannot find that ever the bleſſed Jeſus and his Apoſtles ſet ſuch a wide gate open to ſin and wickedneſs, and gave men liberty to practiſe what Villanies they pleaſed againſt their Soveraign and the Lord's Anointed tho' an unbeliever. We cannot ſee that they have made Perjury and Murder lawful upon any account, much leſs the murdering of a King: But we may ſee that ſuch practice is ſtrictly forbid by the Goſpel. Our Saviour hath commanded that *Cæſar* ſhould have his dues. *Matt.* 22. 21. *Render therefore unto Cæſar* (ſaith he) *the things which are Cæſar's; and unto God, the things which are God's. Cæſar* was not to be dethroned, but to have his Dues, tho' a Heathen. And the Apoſtles ſtrictly enjoyn and command obedience to Kings and all ſupreme Governors. *Rom.* 13. 1—, ſaith St. *Paul*; *Let every ſoul be ſubject unto the higher Powers; for there is no Power but of God; the Powers that be, are ordained of God. Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God; and they that reſiſt, ſhall receive to themſelves damnation.* And *ver.* 5. *Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.* Here is a poſitive and ſtrict Command that all men whatſoever ſhould be ſubject to the ſupreme Power; and no leſs than Damnation is threatned to them that reſiſt and riſe up againſt lawful Authority and Government. And ſaith St. *Peter*, 1 Pet. 2. 13—; *Submit your ſelves to every Ordinance of man for the Lord's ſake; whether it be to the King, as ſupreme; or unto Governors, as unto them that are ſent by him.* To the King and Governors in all things that are good and lawful doth St. *Peter* command us to be ſubject and obedient. And ſaith St. *Paul* to *Titus*, 3. 1; *Put them in mind to be ſubject to Principalities*

lities and Powers, to obey Magiſtrates, to be ready to every good work. By theſe and ſuch places it doth plainly appear that all Subjects are ſtrictly commanded to be ſubject and obedient to their lawful Governors, and are like to periſh if they riſe up againſt them. And to command them to rebel and riſe up againſt their lawful Governors, is to command them to break theſe ſacred Commands of the Goſpel, and to do that for which they are like to periſh and be damned. Rebellion Perjury and Murder are very great and black Crimes, and for ſuch are men like to go to the Lake that burns with fire and brimſtone; as St. *John* ſhews, *Rev.* 21. 8. Murderers and all Lyars are to have their part therein; and perjured Perſons may be reckoned in the front of Lyars. To command men to do theſe things, is to command men to do things which are extraordinary ſinful and wicked, and to be the great Firebrands of the world: And yet ſuch is the Practice of the Church of *Rome*, to do theſe things flat contrary to the clear Commands of the Goſpel of Chriſt, and to the deſtroying of whole multitudes of men both here and hereafter too.

XV. *Their debaſing and vilifying of the bleſſed Word of God as obſcure and dangerous and inſufficient, and productive of Errors and Hereſies: And their making their oral Traditions of as great Authority as the Word of God, and letting them take place of it, is ſinful enough, and inconſiſtent with the ſacred Scriptures.*

We are to believe that the Wiſdom and Goodneſs of God hath taken ſufficient care that the Canon of the ſacred Scriptures ſhould be perfect and compleat, and that there ſhould be no defect in them. And we are to believe that they are plain and clear enough to direct all men to eternal Life, that will diligently read them, and hear them read and preached, and carefully practiſe what they are taught therein. And this is St. *Paul*'s teſtimony of them: 2 *Tim.* 3. 15. *And that from a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto Salvation, thro' faith which is in Chriſt Jeſus.* Theſe ſacred Writings will furniſh all men with ſufficient Inſtructions for Salvation. And ſaith he, *ver* 16, *All Scripture is given by Inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; That the man of God may be perfect, thorowly furniſhed unto all good works.* St. *Paul* doth here ſhew that the ſacred Scriptures are ſufficient to make men perfect, and thorowly furniſhed with

Inſtructions.

Inſtructions to all good works. Tho' ſome places in them are ſomewhat dark and difficult to be underſtood, yet ſuch as will carefully mind theſe ſacred Writings, may there clearly ſee their duty and what they are to do that they may obtain eternal Life; and there are no Inſtructions compararable to them.

And we may ſee that oral Traditions ought not to be had in as great a veneration as the ſacred Word of God, and be made of as great Authority. For this would be little leſs than adding to the Word of God, to make ſuch Traditions as ſacred and of as great Authority as it. And this we are commanded not to do. *Deut.* 4. 2. *Ye ſhall not add unto the Word which I command you; neither ſhall you diminiſh ought from it, that ye may keep the Commandments of the Lord your God, which I command you.* And *Deut.* 12. 32. *What thing ſoever I command you, obſerve to do it; thou ſhalt not add thereto, nor diminiſh from it.* Thus ſtrictly did God command that nothing ſhould be added to, or diminiſhed from his ſacred Word and Commandments. And the Jews are ſharply rebuked by our bleſſed Lord for making void the Commands of God by their Traditions. *Matt.* 15. 3—. *But he anſwered and ſaid unto them, Why do you alſo tranſgreſs the Commandment of God by your tradition? For God commanded, ſaying, Honor thy father and mother; and he that curſeth father or mother let him dye the death. But ye ſay, whoſoever ſhall ſay to his father or his mother, It is a gift by whatſoever thou mighteſt be profited by me, and honor not his father or his mother, he ſhall be free. Thus have ye made the Commandment of God of none effect by your Tradition.* And ſaith he, *Mar.* 7. 7. *Howbeit in vain do they worſhip me, teaching for doctrines the commandments of men. For laying aſide the Commandment of God, ye hold the tradition of men*—. The Jews are ſharply rebuked for ſetting up their Traditions ſo high and making the Word of God void by them; and yet they pleaded as much for their Traditions as the Church of *Rome* can for her's. And here we ſee how vain a thing it is for men to pretend to ſerve God, while they teach for doctrines the commandments of men, and follow their own vain traditions, and make them of equal authority with the Word of God, and prefer them before it. And ſaith St. *Paul* to *Titus*, Tit. 1. 13—, *Wherefore rebuke them ſharply, that they may be ſound in the Faith; not giving heed to Jewiſh fables, and commandments of men, that turn from the truth.* The Commandments of men, if they once come to vie with the ſacred Word of God, are utterly to be rejected. By theſe places, and what hath been ſaid before, we may ſee that it is great wickedneſs to ſet up any thing in competition with the ſacred Word of God. The Practice of the Church of

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Rome, in undervaluing the bleſſed Word of God, and ſetting up of Traditions in competition with it, and preferring them before it, is repugnant to the ſacred Scriptures and a very great Crime.

XVI. *Laſtly, the bloody Cruelty of the Romiſh Church is not at all conſiſtent with the Goſpel of Chriſt.*

The bloody Wars that have been raiſed by the Papiſts againſt the Proteſtants and ſuch as refuſed the Communion of the Romiſh Church, upon the account of Religion; the cruel Inquiſitions that have been ſet up in the Popiſh Countries; the mercileſs Maſſacres that have been committed and perpetrated by them; and the horrid and helliſh Burnings that they have uſed towards the Proteſtants, are not at all agreeable to the ſacred Scriptures. The Perſecutions of the Romiſh Church exceed all the Perſecutions of the Pagan Emperors; and more Chriſtian Blood hath been ſhed by Papiſts, than ever was ſhed by the Heathen Emperors. But ſuch bloody Cruelty, and ſuch treacherous Murdering and deſtroying of men by thouſands is not at all agreeable to the Goſpel of the bleſſed Jeſus the Prince of Peace, that came to ſave mens Lives and not to deſtroy them. When *Solomon*'s Temple was built, it was built without the noiſe of hammers and axes and iron tools; 1 *King.* 6. 7. And the Goſpel was introduced without the noiſe and uſe of iron-weapons. Our bleſſed Saviour and his Apoſtles practiſed no ſuch Cruelty, and commanded no ſuch thing to be practiſed by Chriſtians, but the quite contrary. Our Saviour gave no poſitive command to his Diſciples to take up the Sword (as I conceive) by thoſe Words, *Luk.* 22. 36 — : And ſuffered St. *Peter* to cut off *Malcus*'s ear, *ver.* 50, only that he might have an opportunity of doing an act of mercy and kindneſs to him, even at that time when he came to apprehend our Lord and to take him away to be crucified. And he cured his ear again, that no one might have any juſt cauſe to complain that any injury or wrong was done to him by Chriſt or his Diſciples. And when his Diſciples would have called for fire to come down upon the *Samaritans* as *Elias* did, becauſe the *Samaritans* would not entertain them perceiving that they were Jews, he rebuked them, and told them that he was not come to deſtroy mens Lives, but to ſave them. *Luk.* 9. 54. *And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from Heaven, and conſume them, even as Elias did? But he turned and rebuked them, and ſaid, ye know not what manner of ſpirit ye are of. For*

the Son of man is not come to destroy mens lives, but to save them. And from hence it is plain that the Disciples of the blessed Jesus ought not to destroy mens lives, but to do what they well can to save them. *Ananias* indeed and *Sapphira* his Wife were stricken dead upon St. *Peter*'s admonition of them; *Acts* 5. 1---. But this seems to be done by the immediate power of God, and St. *Peter* caused no violent hand to be laid upon them. And this was for a very great Crime, for lying to the Holy Ghost and to God. And such sins against the Holy Ghost men are not now well capable of committing, except God should now vouchsafe such evidence and demonstration of the Holy Spirit as was then, which is not to be expected. This place cannot be any encouragement at all now to Cruelty and Bloodshed. *Elymas* for his wickedness was stricken blind upon St. *Paul*'s words; *Acts* 13. 11. But this seems also to be done by the immediate power of God; and it is probable that he had still time to repent; and God might thus afflict him that he might be brought to repentance hereby, if he would. St. *Paul* ordered that the incestuous Person at *Corinth* should be delivered to Satan; 1 *Cor.* 5. 5. But this was *for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus:* That by such chastisement he might be brought to repentance and so be saved. He also delivered *Hymenæus* and *Alexander* to Satan; 1 *Tim.* 1. 20. But it was *that they might learn not to blaspheme.* He ordered also that an heretick after the first and second admonition should be rejected; *Tit.* 3. 10. But gave *Titus* no command to put him to death. And our blessed Saviour commanded his Apostles, when he sent them forth, to be harmless like Doves. *Matt.* 10. 16 *Behold I send you forth as sheep in the midst of Wolves: be ye therefore wise as serpents, and harmless as doves.* Our blessed Lord and his Apostles practiced nothing like this bloody Cruelty, and he commanded his Apostles the quite contrary, and shews that he came into the World upon no such design, but for a quite contrary end: And the Gospel is full of Precepts commanding the highest charity and love and goodness that can be to all men even to our enemies. *Matt.* 5. 44; saith our Saviour; *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. That ye may be the Children of your Father which is in heaven; for he maketh his sun to rise on the Evil, and on the Good; and sendeth rain on the just, and on the unjust.* And to this purpose, *Luk.* 6. 27. This universal love and charity are we to exercise that we may be the Children of God, and imitate his universal love and kindness; and if we do not so, we shall not approve our selves to be the true Children of God. And

saith

ſaith St. *Paul*, Rom. 12. 14; *Bleſs them which perſecute you, bleſs and curſe not.* And ver. 20; *Therefore if thine Enemy hunger, feed him; if he thirſt, give him drink. For in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.* And ſaith he, *Gal.* 5. 22 — ; *But the fruit of the Spirit is love, joy, peace, long ſuffering, gentleneſs, goodneſs, faith* or faithfulneſs, *meekneſs, temperance* — . Theſe are the works of the good Spirit of God, and not Bloodſhed and Cruelty. And ſaith St. *Peter*, 1 Pet. 1. 22. *See that ye love one another with a pure heart fervently.* And 1 *Pet.* 2. 15. *For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men.* This, and not the Sword and Rack and Fire, is the way that he preſcribes to ſilence the ignorance of the fooliſh. And 1 *Pet.* 4. 8. *And above all things* (ſaith he) *have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins.* This fervent and univerſal love and charity doth the Goſpel require. And ſo far ought we to be from malice and cruelty towards others, that we ſhould rather be ready to lay down our own Lives for them, when it is likely to be beneficial to them, as St. *John* ſhews; 1 *Joh* 3. 16; *Hereby perceive we the love of God,* (ſaith he) *becauſe he laid down his life for us; and we ought to lay down our lives for the brethren.*

And ſo far is the Goſpel of Chriſt from tolerating and giving any encouragement to ſuch bloody Cruelty and mercileſs Practices that it flatly declares that Murderers ſhall not inherit the Kingdom of Heaven, but that they are like to periſh eternally, and to go to their Father the Devil, that was a Murderer from the beginning, as our Saviour ſaith, *Joh.* 8. 44. That ſuch are not to enter into the Kingdom of Heaven, St. *Paul* ſhews, *Gal.* 5. 19—. *Now the works of the fleſh are manifeſt,* (ſaith he) *which are theſe; Adultery, fornication—, Envyings, murders, drunkenneſs, revelling, and ſuch like; of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God.* And ſaith St. *John*, 1 Joh. 3. 15. *Whoſoever hateth his brother is a murderer; and ye know that no murderer hath eternal Life abiding in him.* For Envy and Hatred and Murder eſpecially are men to be ſhut out of the Kingdom of Heaven. And ſaith St. *John*, Rev. 21. 8; *But the fearful and unbelieving, and the abominable, and murderers,— ſhall have their part in the Lake which burneth with fire and brimſtone, which is the ſecond death.* Such bloody Murders and mercileſs Cruelties as are committed by the Romiſh Church are thus ſeverely threatned in the Goſpel; and it Cries out aloud againſt them as directly contrary to it. We are to lead holy and innocent Lives, and to take great care that we do not

cauſe the Chriſtian Religion to be evil ſpoken of among Unbelievers; *Rom.* 2. 24. 1 *Tim.* 6. 1. *Tit.* 2. 5. But ſuch wicked and helliſh Practices are the ready way to cauſe Jews, Turks, and Pagans to cry out againſt it, when they ſee ſuch inhumane Cruelty and mercileſs Murders committed by the Profeſſors of it. Such bloody Spectacles are of a very moving and frightful nature, and very diſtaſtful and odious to all men that have any ſenſe of humanity left in them, and the ready way to make them abhor the Chriſtian Religion, when they ſee ſuch as call themſelves Chriſtians to act like the worſt of men: And for this muſt they one day anſwer. And a ſad thing it is to ſee that ſuch as call themſelves Chriſtians ſhould now be the greateſt Enemies of the Chriſtian Church, and put men to death in a mercileſs manner purely for Points of Conſcience, where the poor Sufferers have Truth and the Goſpel of Chriſt on their ſide. By what hath been ſaid it is clear enough that the bloody Cruelty of the Romiſh Church is not at all agreeable to the Goſpel of Chriſt, but flat contrary to it.

By theſe particulars, without going any farther, we may ſee that Popery is not at all conſiſtent with the ſacred Scriptures and the Goſpel of the bleſſed Jeſus, but quite another Religion directly contrary to it, even in the Fundamentals of it. For in the Chriſtian Religion we are taught that Chriſt is the Head of the Church, and are poſitively commanded to call no one Father and Maſter in ſuch a high manner, and to admit no Competitor with him. But in Popery the Pope is the Head of the Church: And tho' he pretends to be Chriſt's Vicar, yet in truth and reality he is no ſuch thing, but acteth like a ſupreme Lord of the Church himſelf, and will admit of the Chriſtian Law and the Commands of the Goſpel no farther than they ſuit with his humor and pleaſure or intereſt, and at his own will and pleaſure doth over-rule them; and herein doth take upon him a Power above our bleſſed Lord. And by theſe Papers it is plain that the Members of the Romiſh Church live in an open and notorious violation of the Chriſtian Law and the Commands of the Goſpel. They call themſelves Chriſtians, but in truth and reality they are not Chriſtians, but men of another Religion quite different from Chriſtianity, and may be called Papiſts in oppoſition and contradiſtinction to Chriſtians: For as we Chriſtians do own Chriſt for our Head, and profeſs our ſelves to be his Diſciples, and look upon his Laws and Commands as ſacred and to be kept inviolable, and do engage to take care to keep them: So do they own the Pope for their ſupreme Head, and are his Diſciples, and do ſet up his Laws and Commands that are ratified by his

his Authority as ſupreme and above the Laws and Commands of Chriſt, and look upon themſelves as obliged to keep them inviolable, and take more care to keep them than the Laws of Chriſt. The Romiſh Church notwithſtanding its outward profeſſion of Chriſtianity, yet in reality is not to be looked upon as any part of the true Chriſtian Church, but as a People of another new Religion. And there is no doubt to me but that the Papiſts are the Gentiles ſpoken of *Rev.* 11.2; and that the time is now at hand that they ſhall tread the holy City, the true Church of Chriſt, under foot forty and two months: And that the Popedom and Romiſh Church is the Beaſt that aſcendeth out of the bottomleſs Pit, that ſhall make War with the Witneſſes of God and overcome them — : And that thoſe names of *Sodom*, *Egypt*, and *Babylon* the Great do belong to *Rome* and the Romiſh Church. And the Learned and Reverend Archbiſhop *Uſher*, Dr. *More*, and Dr. *Barrow* do not ſay much leſs. [*Archbiſhop* Uſher's *Predictions*, *Dr.* More's *Antidote againſt Idolatry*, *Dr.* Barrows's *Treatiſe of the Pope's Supremacy.*] And we may ſee that Divine Providence hath afforded as great a Cloud of Witneſſes againſt Popery in theſe latter ages of the World, as it hath againſt the Pagan Idolatries in the Primitive times of Chriſtianity. And I ſuppoſe upon a fair examination it will appear that far more have died Martyrs here in *Europe* in teſtifying the Truth againſt Popery, than have died Martyrs in the time of the Pagan Emperors in teſtifying the Truth in oppoſition to Pagan Idolatry. And when theſe things are fairly conſidered, I cannot ſee, but that Chriſtians heretofore might, with as much ſafety to their Souls, turn to Pagan Idolatry, as Proteſtants may now turn to Popery. The glorious Martyrs that have ſuffered in the Popiſh Perſecutions are as high a Teſtimony againſt Popery, as any that can be found, I believe, againſt Pagan Idolatry. And for my part I do not ſee how Proteſtants that turn to Popery can be ſaved, or how Papiſts that wilfully continue therein when they ſee and conſider theſe things, can be ſaved and eſcape eternal Deſtruction. How far God may extend Mercy over and above the declarations of the Goſpel, in pitying the ignorance and infirmities of ſome, is an *Arcanum* that we cannot look into, and belongs not to us to open. But as to the declarations of the Goſpel there is certainly no hope of Salvation to be had in the Romiſh Church, as it is now corrupted. And if any one thinks that I ſtrain the Cord too far, and would have me to remember to keep within the bounds of Charity; I return him this anſwer; That I am in Charity with all the World, as I hope, and deſire the Good and Well-being of all men both here and hereafter; And that I think it far greater Charity

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to deal plainly and sincerely in a matter of such weight and moment, than to use any deceitful and treacherous Flattery to the deluding of mens precious and immortal Souls, and to give them any just cause to curse me hereafter, when they are wrapt up in Eternal Wo and Misery. I believe St. *Paul* and St. *John* were men full of true Christian Charity; and yet they positively declare, that those that commit such sins as they enumerate and reckon up, are not like to be saved but to be eternally damned, if they do not repent in time. And seeing the Romish Church is so notoriously guilty of many of those very sins, there is no cause that any good Body should be offended at me for asserting, That there is no hope of Salvation to be had in that Church; and for being willing to save both Protestants and Papists, by endeavouring to keep the one Party from falling to such a corrupt and sinful Religion, and to draw the other from it. And our Church in effect declareth as much as I do: For in *Athanasius*'s Creed we have these Words: *Which Faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.* And our Church having made this a part of her publick Liturgy, hereby doth shew that this is her sense, and that this was the sense and judgment of the Primitive times. And seeing the Romish Church doth not keep the Catholick Faith whole and undefiled, as it it clear enough by these Papers, therefore our Church doth declare that the Papists and Members of the Popish Church are like to perish everlastingly, if they do not repent in time.

To conclude then, seeing Popery is so notorious a violation of the blessed Word of God, and there are such plain declarations in the sacred Scriptures against it; seeing no less than Eternal Death is threatned to the things that are constantly practised therein, and the Professors of it are accounted no better than Gentiles in the Revelation of St. *John*; seeing God hath set a whole Cloud of Witnesses and Martyrs to give testimony against it by resisting unto Blood, and by chusing rather to be burnt to death in the fire than to turn to it; From hence we may well be assured of the sinfulness of this Religion, and that it is at the hazard of our Lives and Souls if we turn to it. There is no halting in this case; for if we turn to it, we go presumptuously upon Destruction. Let us then be wise betimes, and not trifle with Eternity, and run wilfully into the Lake of everlasting fire. Let us not by a little Terror of men be driven to it, and so bring the Curse and Wrath of Almighty God upon our selves. But seeing we are warned of its coming before hand, let us do what we can to prepare

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our ſelves againſt it, that we may not be born away with the violence of it when it cometh. Let us reform and amend our ſinful lives, and be in a readineſs to dye, if God ſhould call us to give farther teſtimony againſt it; and let us then call upon him for his bleſſed Aſſiſtance, and go cheerfully to the Stake, rather than to turn to ſo ſinful a Religion, wherein we are like to periſh to all Eternity.

And I deſire that all well minded Papiſts would ſeriouſly conſider what is ſaid here, and lay it to heart, and not hearken to deluding Prieſts and Jeſuits. I hope and am fully perſuaded that Mercy doth yet wait upon them, and that if they will now return from Popery and become good Chriſtians, and live according to the Precepts and Commands of the Goſpel, they may preſerve their Souls; and that God will paſs by their Provocations hitherto. But if they do not now repent and return, I doubt it will go very ſore with the Papiſts of theſe Kingdoms. For as I am confident and well aſſured that Popery is at hand, and will prevail here for a time; ſo am I alſo confident that after the 42 Months, *Rev.* 11. 2, are expired, it will be driven out again; and then I fear that the Wrath of God will fall very heavy both upon Papiſts, and upon ſuch Proteſtants as turn to Popery. It is very probable that there may be ſome Bloodſhed at its entrance; but I expect that the great Slaughter and Deſtruction of men will be when it is driven out again. You may peruſe The Watch-man's-Voice, *and* the Letter of a Proteſtant Clergy-man, *&c.* I have no more but my hearty Prayer, That Almighty God of his great Mercy and Goodneſs would have mercy upon the whole Kingdom, and turn us all from our own ſinful ways into the path of Life, and preſerve us ſafe unto his eternal and bleſſed Kingdom, for his dear Son Chriſt Jeſus's ſake: *Amen.*

F I N I S.